The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 18.—WHOLE NUMBER 954.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ...	At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH	6 1-2 "
In ST. LUKE'S CHURCH	8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.	
In ST. CLEMENT'S CHURCH	8 "
In CALVARY CHURCH	8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . .	6 " and 6 "
In CHURCH OF THE HOLY COMMUNION .	7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.	
In EMMANUEL CHURCH	8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . .	8 "
In GRACE CHURCH BROOKLYN HEIGHTS, .	8 " and 6 "

Calendar for July.

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

Poetry.

For the Churchman.

St. Peter.

Thou, whose pure name, misused by human pride,
Is made a jest for sceptics to deride,
And bandied round the world a cloak for all
The vain impostures that can fear enthrall,
Wild heath'nish dreams of monks and maids immur'd
In gloom conventual till to lies inur'd;
Bulls of ambitious pontiffs claiming crowns
For footstools, and with tragic state and frowns
Boasting of right infallible to mould
The Church's faith and frame new truths of old;
Dark Jesuit frauds o'ertopping Roman pow'r,
And ruling Popes the puppets of an hour.
Oh, for one day could'st thou upstand beside
The walls now laved by Tiber's yellow tide,
And hurl anathema on deed and word
Claiming thy sanction, by the soul abhorr'd.
Oft seaward in thy sky are cities seen
Structur'd with painted massiveness, the sheen
Of whose imperial splendor glows afar
Domes, turrets, spires and banner'd pride of war;
Yet while the eye the pomp delusive views,
Vanish in empty air the magic hues,
Leaving the simple arch of sky sublime
To span the billows as throughout all time—
And thus shall Rome depart, and Peter's name
Stand in its pure and Apostolic fame.
Nothing but truth can last, while comes to nought
Each work by falsehood's busy fingers wrought,
And though the shifting of the scene be slow
Measur'd by hours allotted us below,
The immortal Reason's faith illumin'd eye,
Transpierces all the mists and shades that lie
So thick upon the present, and stands free
In the still presence of Eternity.
What fraud and force can build or care sustain
They will pull down from its unreal reign.
Arm'd interventions? Yes, the spears of France
Beneath Ausonia's liquid skies may glance,
And freedom's mock disciples, with mail'd hand,
Rethrone a priest o'er an unwilling land—
Cannon may roar, and Glorias dispense
Their thrilling sweetness 'mid the light intense
Pour'd from illumin'd shrines, but who shall give
That love by which a prince alone can live?
What shall regenerate Italia's sons?
Shall Paris? Dresden? Idols? Papal bonds?
Not such the means to still the gath'ring strife,
And wake the dead of ages into life?
From bad to worse, from gloom to deepest night,
Runs Roman destiny—nor human might
Can stay the downward current, till again
In Peter's seat a man like Peter reign,
Till modern fraud shall yield to ancient faith,
And Rome regard what God in Scripture saith.

Waddington. J. H. H.

Selected Matter.

Jubilee Tract;

GREAT SUCCESS FROM SMALL BEGINNINGS. Being an account of the chief proceedings of the five original members of the Society for the Promotion of Christian Knowledge, in March, 1698–9. To which is added, a short notice of some of the Society's transactions since that time. By the Rev. T. B. Murray, M. A. London: printed for the Society for Promoting Christian Knowledge. 1849.

PROCEEDINGS OF THE SOCIETY

The Society has two Catalogues:—

1. THE PERMANENT CATALOGUE, consisting of Bibles, New Testaments, Common Prayer Books, and Religious Books and Tracts; new Tracts being added from time to time by the Tract Committee, with the sanction of five of the Bishops nominated by his Grace the President, as Episcopal Referees. This Committee, consisting of seven Members of the Society, was first appointed in 1834. The annual election is in May, a list of Members having been presented to the Board by the Standing Committee in April.

2. THE SUPPLEMENTAL CATALOGUE, comprising books of education, and those which combine amusement with instruction, is under the superintendence of the Committee of General Literature and Education. This Committee, consisting of twelve Members of the Society, was originally appointed in 1832. The election is in February each year; the Members having been proposed by the Standing Committee in January.

Some estimate of the operations of the Society in its book department may be formed from the following account of its issues.

The total number of Books and Tracts, issued between April 1847, and April 1848, amounted to FOUR MILLIONS ONE HUNDRED AND FIFTY-FOUR THOUSAND FOUR HUNDRED AND TWENTY-EIGHT: namely, Bibles, 129,242; New Testaments, 90,880; and Prayer Books, 287,372: other Books and Tracts, 3,646,934.

The sale of Books and Tracts in the retail department of the Depositories, in Great Queen street and the Royal Exchange, has amounted during the year to upwards of £16,062.

From the year 1733, when the Society first began to report its annual issues of publications, to the present year, 1849, it has distributed upwards of *Ninety-four Millions* of publications, comprising large quantities of Bibles, Common Prayer Books, and religious Books and Tracts.

There are in the kingdom 360 Diocesan District Committees, whose object it is, to promote the interests and usefulness of the Parent Society; by increasing its funds; by enlarging the sphere of its operations; by facilitating its communications with Members resident in the country; and by affording to the districts in which Committees are established a more easy and extensive supply of its publications.

The Board and Officers of the Society are well aware of the importance of these local branches, and are thankful for their services.

The income by means of which the Institution is enabled to carry on its designs, has been chiefly derived from the Annual Subscriptions of its Members, and the donations and legacies of many pious and charitable benefactors.

Very soon after its foundation, the Society became indebted to its Treasurer, and was obliged to borrow money of a wealthier Member, to pay the debt.

In 1705, owing to its expenditure in issuing cheap Bibles and Prayer Books to the poor, commencing Lending Libraries in Wales, and the Highlands of Scotland, visiting and relieving prisoners, &c., the Society found it necessary "to set up a poor's-box."

The following is a statement of the receipts from *Subscriptions and Benefactions alone*, in the fiftieth, hundredth, and one-hundred-and-fiftieth year of the Society's existence:—

	£ s. d.	£ s. d.
1749 Annual Subscriptions . . .	470 9 6	
Benefactions . . .	730 0 0	
		1,200 9 6
1799 Annual Subscriptions . . .	1,734 7 0	
Benefactions . . .	401 18 6	
		2,136 5 6
1849 Annual Subscriptions (to the last audit) . . .	13,830 19 6	
Benefactions . . .	4,591 10 4	
		18,422 9 10

Never, perhaps, was there a time in which the Society's efforts were more urgently needed, in behalf of the three objects here specially noticed, than in this, its Jubilee year. It is difficult to say, which of them has the strongest claim on the members of the Church; that of assisting to give our English poor a sound scriptural education; of rendering spiritual aid to the British colonies, especially those to which emigrants are hastening by thousands; or of meeting the demand for books with cheap publications of a good and useful kind. If the Society has so long endeavored to spread, in these ways, the knowledge of saving truth, it is surely called upon to make still greater exertions now. Looking back a century and a half, we thankfully acknowledge the goodness of the Almighty, in putting it into the hearts of his servants to found the Society, and in preserving it to this day. On the present ground of Christian usefulness, we call upon its friends to cherish and advance it by their liberality and their prayers. And looking onward, we earnestly implore a blessing upon its labors, that it may continue to bear fruit acceptable to God, through Jesus Christ.—(*Concluded.*)

From the London Guardian.

Journal in France in 1845 and 1848,

WITH LETTERS FROM ITALY, IN 1847, OF THINGS AND PERSONS CONCERNING THE CHURCH AND EDUCATION. BY THOMAS WILLIAM ALLIES, M. A., *Rector of Launton, Orford.*

MR. ALLIES is already well-known as the author of a powerful defence of the Church of England against the supremacy claimed by the Roman Pontiff. That work was distinguished by great ability, extensive and varied learning, and singular candor and judgment in the statement of its conclusions, and of the arguments whereby they were supported. In the present volume, there is, of course, no room for learning, and, although we admit that it will not lessen Mr. Allies' reputation for ability, we are constrained to say, and we say it with sincere regret, that we think the general tone of it uncandid, the whole impression which it desires to produce very far from just, and that we question the discretion of publishing it at all. We do not for a moment accuse Mr. Allies of misstatement; we are not concerned to deny the literal truth of every fact which he narrates on his own authority; but he himself will allow, at once, that you may so state the truth as to convey a false impression; and that it is a very common, though a very dangerous sophism, so to narrate facts as to insinuate a conclusion from them, which they may warrant undoubtedly, but which is far from certain that they do. We think, in this volume he has given an example of both these errors, the more to be reprehended, because the less excusable in a man like him. Farther, if it be admitted (for the sake of argument,) that not only were his facts true, but his conclusions sound, we should be very far indeed from conceding that the publication of this book was right or even justifiable. It is true, that if we are bound to speak at all, we are bound to tell what we believe to be the whole truth, and to keep back nothing; but there are many times when it is plainly useless for us to speak at all—when we had far better hold our tongues, and work on in silence; and there are many subjects on which the passions and prejudices of even good and earnest men are so painfully vehement, that any discussion of them is pretty sure to lead to breach of charity. A very heavy responsibility lies on those who, without a plain and overwhelming call, utter, when they might be silent, words which are sure to be misunderstood, upon fiercely controverted and irritating subjects.

It is difficult to give any abstract of the work itself, which should convey more information concerning it than is conveyed by the title page at the head of this notice. It is full of facts noted down rapidly as they occurred, with such short reflections and conclusions from them as arose at the time, stated (and we do not complain of this) rather in the way of assertion than of argument. Naturally enough, it is an account of Mr. Allies' impressions of the state of the Church in France, and of society as bearing upon the Church, received during two months spent in Paris and the northern provinces, one in 1845, and one in 1848. It may be as well to say that our general observations (for reasons which will appear hereafter,) are confined to the French Journals, which, indeed, form the great bulk of the volume.

Mr. Allies states, in his introduction, strongly, and we have no doubt, truly, the immense amount of misconception that exists on both sides, as to the true nature of the Roman and Anglican Churches, and his own strong desire to be instrumental in clearing away misconception, and removing prejudice. "My means of observation," says he, (p. 3,) "have not been large; my time very limited; but I have seen enough to be convinced, that those who hate and denounce the Roman Church most violently, do not hate and denounce her more than she would that thing which they suppose to be the Roman Church." Again, (p. 4,) "The only merit of the following journal, if it have any, is the attempt to see things as they are in the Roman Catholic system, to put off all preconceived prejudices, not condemning that which is contrary to what one is accustomed to meet; but endeavoring to understand the principles upon which it rests." The general feeling of the author is to be collected, we apprehend, from the following passage (p. 9):—"It will be seen throughout, that I do not consider non-appreciation of the good in the Roman Catholic faith and practice a necessary ingredient of the English Churchman's character." (This, by the way, is very unfairly expressed.) "I am quite convinced that the re-union of the English Church with the Church of Rome would be an incalculable blessing to the whole Church of God, and to the whole human race. Whoever made the separation, we need not despair of such a reunion, the right accomplishment of which, good persons, on both sides, may earnestly hope and pray for." If all Mr. Allies means by this is, that we ought, in all our judgments, be just and candid, and that the restoration of unity to the whole Church would be an incalculable blessing, it is no more than the habitual feeling of every thoughtful and religious person we ever met. So far as this, we may cordially agree with him. But we must object altogether to this fairness being extended only to one side, to Roman Catholic Bishops and institutions being looked at in a generous and cordial spirit, and our own in one of grudging and dislike, and to its being assumed rather than asserted that, wherever the Churches differ, we are in the wrong. We cannot but draw attention to the exceedingly small data from which Mr. Allies thinks himself justified in arriving at so very wide and decided a conclusion. From page 330 to page 367, there is an eloquent and forcible comparison of the systems of the two Churches, in the course of which, many points are passed in review, and, with some few, not very important, exceptions, the decision is pronounced in favor of the Roman. Now, when we turn to the book, we find, in the first place, that he was but two months in France altogether, and that, speaking broadly, he stayed only in Rouen and Paris. He visited other places, certainly, but his conclusions are mainly built upon the working of the Church in these two.

Now, we think it would be unseemly waste of time to dispute about the facts he states. We cannot, and we have not the slightest inclination to deny that Mr. Allies saw, in the working of the Church at Rouen and Paris, a wonderful amount of zeal and energy, directed by a wise and loving spirit. Far be it from us to depreciate the efforts which the Church in poverty and discredit is making, to win back an infidel and profligate nation to her faith. The seminaries which Mr. Allies visited, where the Professors live on the scantiest means, and devote themselves, their whole lives long, to Christian education for the love of God; the brotherhoods for constant prayer, and attendance on the sick; the sisterhoods of Mercy and Charity; the ladies who are devoting themselves, like the Professors abovementioned, to the work of Christian education, for no remuneration but their clothes and food; the ever-open Churches, the constant communions; the care-worn, over-worked priests; the poor, yet active and paternal prelacy (whose united incomes through all France do not equal that of our See of London); the deep and lengthened training for the priesthood; the self-devotion and sanctity of their missionaries,—all these we can heartily admire, and would fain learn from and imitate. In the hands of such men as Mr. Allies conversed with, few would question the advantage of Confession. No doubt, these are the signs of a wise and living spirit in the Church which produces them. No one doubts the wisdom with which the Roman system is framed, and we have no desire to question, that that system is being now worked in Paris and Rouen, and, very likely, elsewhere in France, by men of lofty minds and holy lives. If the controversy is about these facts, we go along with Mr. Allies.

But, unfortunately, though he nowhere distinctly brings it out, it is quite impossible to mistake the object with which these facts are stated. They are intended to have an argumentative force, and it is suggested that they prove the truth of the whole system of which they are such beautiful and every way admirable ingredients. To this we cannot in the least agree; and this very book furnishes the strongest proof that they cannot and ought not to be so used. For we are told that there is wide-spread infidelity throughout France; that one man in a hundred is a Christian; that the Church is "rising like a young eagle from her ashes." Now, what is more answerable for this state of things, and for the Revolution in general, than this Church of France in the eighteenth century? How came the nation to be infidel when its Church had resources almost unparalleled at her command for centuries? The Church was identically the same then as it is now, though the individuals were different, and if its then results, such as a Cardinal de Rohan and a Bishop Tallyrand of Autun, were no proof that its whole system was false, how are its pious Bishops and self-denying Priests now proofs that it is true? It is clear that its present state is wholly fallacious, as a test of truth.

We think, also, the result of this book, as leading its readers to form a judgment upon certain Roman doctrines, is equally unsatisfactory, and contrary altogether to that which Mr. Allies wished it to produce. A newspaper is not the place to discuss the truth or falsehood of a doctrine; and we use the instance we give without discussion only as a proof of how little Mr. Allies' deductions are to be relied upon, even according to his own showing. The question between us and Rome, with regard to a certain cultus, for example, is, whether or not there exist certain idolatrous and corrupt practices with regard to it, and whether the doctrine of the Church leads, with the great body of her children, to that corruption? Mr. Allies suggests, rather than asserts, that both the doctrine and the practice are entirely misunderstood by us, in general, and that there is nothing corrupt in either. When we come to examine into the evidence, it is founded on conversations with excellent men of cultivated minds, and high intellect, who refer him to doctrinal statements, and deny the idolatrous feelings to exist, in fact. But these very men, when Mr. Allies presses them with St. Bonaventura's Psalter, and the language of *ex voto* inscriptions lately put in the Churches of Rouen and Paris, can only say that these are not authorized. Now, it is hardly fair in Mr. Allies to forget this evidence, when he comes to sum up the case at the end, not only to misunderstand our objection, but suppress, virtually, the parts within his own knowledge, which show it to be well grounded.

Moreover, we must frankly say, that we can do no honor to the studied and constant depreciation of our own Church, and our own efforts, in which Mr. Allies seems to take especial pleasure. We wish, for his own sake, he had not published, at any rate, the first lines of his journal, on the two Sundays at pp. 90 and 210 He has not dealt out even-handed justice in omitting all notice of the efforts making in various parts of England, to establish brotherhoods and sisterhoods of charity; in forgetting the gradual awakening of the Church (and all things that last are gradual) to a higher standard, practical as well as devotional. We have prelates in our empire for whom any Church might be thankful.

And if, as Mr. Allies says, the flock of an English priest "will not bear the touch of his hand, he must see them perish, one by one, but they will not let him help them;" if it is true that "not one Anglican priest in a hundred has ever been called to receive a confession, or unfold the terms of reconciliation to a guilty soul," he must pause before he attribute this to any thing but individual deficiencies, and doubt altogether that the flock would refuse to confess to a pastor who was worthy to receive confessions.

Whether our faults be those of system or of individuals, Mr. Allies must forgive us if we doubt whether his tone is one which is likely to correct them. We do not dwell on faults of taste, such as the invocation in page 335, nor on other expressions calculated needlessly to cause offence. We have no doubt Mr. Allies did not mean to give offence, nor maintain anything in the least disloyal to the Church of which he has been so distinguished a defender. But his words are quite sure to be generally misunderstood; and the most usual result of the book, where it has any practical result at all, will be, to produce a yearning after a foreign Communion, and dissatisfaction with our own. This is a result which Mr. Allies, we are certain, would deprecate, as much as ourselves, and one which, by a different course, he might have entirely avoided.

Either he might have kept his journal private, and shown it only to such persons as he knew would make allowance for the strength of its expressions, and would profit by what is good and valuable in it; without being repelled and offended with what is bad; or he might have published its results in a careful and corrected shape, telling persons in a temperate and authentic manner, what vast good he had seen in the Church of France, how high was their standard of practical religion, and how consistently it was carried out, and remonstrated gravely and earnestly on the exaggerated and intolerant tone, which is but too common amongst us, in speaking of a Church in some respects, no doubt, superior to our own. And he might have done real good to both the Churches, if he had proceeded in this manner. Instead of this, he is guilty of a sort of literary escapade, which a man of his powers ought to have avoided. He has flung his journal, apparently just as it was written, as it were, at the head of the public. Indiscriminate readers will come upon the strangest opinions, stated in the strangest way, with no qualification, and nothing to explain or introduce them, in the latter part of the volume, without those quiet and sensible comments, which, in the earlier portion, are supplied from the diary of his fellow-traveller, Mr. Marriott. And it is quite certain that Mr. Allies' opinions, if in themselves sound and reasonable, are yet stated in so violent and startling a manner, that, with the majority, his testimony as to facts will go for far less than it is worth. We cannot wonder. People will forget the facts, in their extreme dislike of the opinions, and, independently of the repugnance they will feel at such a journal as this being published *in extenso* by the writer himself, they will, and we cannot blame them, refuse entire assent to the evidence of a man who so constantly forgets the candor of a witness, in the zeal of an advocate. He is most anxious for the truth, but he injures his cause greatly by his manner of conducting it. And this he might and ought to have foreseen. Readers of the book will perceive that there are certain portions of it descriptive of events supposed to be miraculous, which we have passed over in silence. The Italian letters are chiefly on these subjects. We can see no good end likely to be attained by placing these narrations in the hands of miscellaneous readers. We do not wish to add to the evil by any discussion of the subject to find its way into these columns.

Communications.

For the Churchman.

The English & American Prayer Books.

In a recent pamphlet, the assertion has been made, and repeated that the English Prayer Book taught one doctrine and the American another.—The Authors of the preface to the American Prayer Book most explicitly assert: "In which," to wit: Prayer Book, "it will also appear, that this church is far from intending to depart from the Church of England in any *essential point of doctrine*, discipline, or worship; or further than local circumstances require." Let this be taken for the text, and it follows, that in any alterations made by the revisers of our Prayer Book, it was their design only to make verbal alterations except where "local circumstances" required. *The doctrine* then, of the one is the same as the other, even though the language be altered; if we would know what the Prayer Book of the American Church teaches we must look to the English Prayer Book. Let this be put to the test by a few, out of many examples, that might be adduced

ABSOLUTION.

In the office of the Visitation of the Sick, in the Prayer Book of the church in England we have the following. "Our Lord Jesus Christ, who hath left power to his church, to absolve all sinners, who truly repent and believe in him, of his great mercy forgiven thee thine offences, and by *his authority committed to me, I absolve thee from all thy sins.* In the name of the Father, and of the Son, and of the Holy Ghost Amen."

Now although this is wholly omitted in the American Prayer Book, yet the Revisers did not intend to depart from the "Doctrine" of the Church in England in any "essential point." Whatever therefore that church teaches in her Prayer Book on the doctrine of Absolution, the same is taught by the American Church, though she may have Omitted a part of the Visitation Office.

In the exhortation to the Communion a person who has not a quiet "conscience" is exhorted by the Priest as follows:

IN THE ENGLISH BOOK.	IN THE AMERICAN BOOK.
"Let him come to me or to some other discreet and learned Minister of God's word, and *open his grief;* that by the Ministry of God's holy word he may *receive the benefit of Absolution* together with ghostly counsel and advice &c. &c.	Let him come to me or to some other Minister of God's word, that he may receive such Godly counsel and advice, &c. &c.

In the American Book the mention of Absolution by the Priest is stricken out, and yet. The American Church does not intend to "depart from the doctrine of the church in England."

CONFESSION.

In the English Book, the Priest when visiting the sick is directed as follows: "Here shall the sick person be moved to make a *special confessions of his sins*, if he feel his conscience troubled with any weighty matter. After which the Priest shall *absolve* him." &c. &c., Though the American revisers have left this out, yet according to their own declaration, they have left the doctrine of *confession to the Priest* intact.

ELECTION.

In the Prayer immediately preceding the act of Baptizing, the English Book directs the Minister to pray, "Grant that this child or person may ever remain in the number of thy faithful and *elect* children." Here the Doctrine, that by Baptism persons are made of the elect, is evidently taught; though the word elect is omitted in our Book, yet it is not intended to depart from "the Doctrine of the English church"

THE REAL PRESENCE.

In the catechism this question occurs, "What is the inward part or thing signified?" Answer, "the Body and Blood of Christ which are (verily and indeed English Book,) (spiritually American Book,) taken and received by the faithful in the Lord's Supper; now whatever the English Book means by "verily and indeed" the same the American Book means by "spiritually" or else the American teaches a different doctrine from the English. It is not the object of this communication to discuss these doctrines or subjects, but only to bring to notice this leading idea:—*That whatever the Church in England teaches on Absolution, Confession, Election, and the Real Presence* of *Christ in the blessed Sacrament, the same is taught by* the *American Church*, if the declaration of the revisers of our Prayer Book has any meaning at all. Z.

For the Churchman.

Mr. Editor,—I hope and believe that you have a constantly increasing number of readers who will regard with much interest the following extract from The Church, the organ of the British Diocese of Toronto. I therefore take the liberty of respectfully asking a place for it in your valuable columns. G. H.

THE OFFERTORY

We generally find, as an almost necessary consequence, a healthy tone of Church feeling and a "close walk with God," to prevail amongst Church people who duly appreciate and maintain the weekly Offertory. A wiser and more scriptural institution can hardly be imagined, for the purpose which it is designed to answer. Church revenues, for alms and other objects, are raised through this appointed medium, in accordance with Apostolic precept, and without noise, display, or excitement. The Offertory mingles together the gifts of rich and poor, and is thus a standing memorial of the Unity of the Church. It draws us away from the temptation of sounding the trumpet before us, and deceiving ourselves with the notion that we are laying up treasure in heaven, whilst in truth the only treasure that we are laying up is the poor applause of weak and misjudging men. There is no member of the Church, however indisposed to court admiration, but ought to feel thankful that the Church has done all she could to guard her children against the sin of ostentation. Was not even good Hezekiah betrayed into it, when he vaingloriously exhibited all his treasures to the messengers of the king of Babylon! The weekly Offertory reminds the rich, at least every seventh day, of the demand which God makes upon their wealth. Our Church, at one time, brought God's dues before their minds even more frequently than this, as appears from the following extract, which we specially commend to the attention of all who are at all wavering in their attachment and obedience to the Offertory:—

"DAILY OFFERTORY.—Queen Anne's personal generosity to the Church, and her mildness of Government, made her adored by a populace, which still extended its hands to Churchmen, as the kind alleviators of their most bitter miseries; for not only the weekly, but the daily, offertory was still customary, and is supposed to have remained so until the year 1725. It supplied a fund for charitable purposes to the incumbents of livings too small to allow of efficient almsgiving on the part of the indigent pastor, who is too often compelled to behold distress, without the power of supplying nourishment to the sick, and clothing to the naked of his flock. . . . . .

"The attachment which the English people manifested to the Established Church at this period, and for the preceding fifty years, has been treated by historians either with utter superciliousness, or with tirades of abuse; which give not the slightest information to the very natural question of wherefore the populace rose to protect when the usual movement of that class is to destroy.

"It is with simplicity of conviction, from every bearing of evidence, we assert that the causes of the insurrectionary movement of the English populace for the protection of the Church and Dr. Sacheverel, proceeded from gratitude for the manner in which the poor were relieved and governed by the Church of England, and fears lest the mighty charity of the daily offertory should be extinguished with the vital functions of their Church—apprehensions which were realized in a few years."—*A. Strickland's Lives of the Queens of England*, vol. xii., pp. 120–121., 284.

For the Churchman.

Holy Scripture nowhere furnishes a truer and more significant description of a good man than in its record of St. Stephen, that he was "full of faith, and of the Holy Ghost." The Gospel is eminently a religion of faith—faith in facts and truths of which we could have no knowledge but by revelation of the Holy Ghost—such a faith as lives in the obedience of true piety and morality, in the love of God above all things, and of our neighbor as ourselves: and as in making known to us the objects of faith, so in infusing and cherishing in us its vital energy, are the influences of the Holy Ghost indispensably necessary.

These are great and fundamental principles, which the Christian should ever keep in mind, and try by them the sincerity and genuineness of his religious professions and experiences. Is his mind brought into meek and lowly submission to divine teaching? Is he willing—nay, does he humbly desire—to walk by faith and not by sight; not for a moment bringing his own reason and sense of fitness into competition with the word of God; or making them a rule whereby to determine what is to be received as true, and as of obligation? In a word, Is he so thoroughly convinced of his entire dependence—because of his native corruption and imbecility, and his actual guilt in heart and life—on divine compassion for mercy, and on divine wisdom for the best plan of extending mercy, and for the religious and moral principles and precepts whereby man is to be most profited, and God most glorified, by that plan; as to keep his mind and heart fixed with firm faith on all that the Bible teaches, and all that it requires, as, because it is thus taught and required, the most reasonable, the fittest, and the best, and that, indeed, without the humble and unquestioning adoption of which, his can be neither the religion nor morals of the Bible; nor himself safe from the grievous ills, for time and eternity, from which the Gospel plan of grace, mercy, and truth, is the only security? And is this his faith so real that it *fills* him with its influences; thoroughly imbues his character; constantly produces that best of Christian fruits, consistency; and engages in uniform and earnest devotion to duty, the energies of all his heart, all his mind, all his soul, and all his strength?

Ere man directs his mind to the faith which his religion requires, evidences are seen around him, and strike within him, of the necessity of that faith produced by the sad "fault and corruption" of his "nature, whereby" he "is very far gone from original righteousness, is of his own nature inclined to evil," and by his personal sinfulness, shut out from all hope of divine mercy, and by his weakness, unable to do aught to restore that hope. Hence the necessity of the Holy Spirit's influences on the human heart and mind, to displace the counter influence incurred by the fall of man, and carry him forward in the great work of going on in time towards the perfection of eternity. When the Seed of the woman was promised for man's recovery from the sad consequences of the fall, in other words, when the great redemption was determined in the divine counsels, an immediate effect was the restoring to man, by the Holy Ghost, of the moral agency with which he had been originally endowed, and which he had lost by the fall; and placing him again in probation for heaven, with the preventing* grace necessary to moral agency, and with an interest in those continued influences of grace which are needful for prosecuting that probation, which are promised as a blessing upon every virtuous and proper exertion of moral agency, and of which certain religious acts, and exercises, and ordinances, have always been required as means. Under this dispensation of grace and mercy all Adam's descendants have been born. God has been pleased to present it to man, as an object of faith, and a rule and measure of obedience, under various developments and modifications, patriarchal, mosaic, and Christian:—the object having always been the same, man's guidance by the Holy Ghost into the truth, according to the measure in which it was revealed, and in the required ways of religious and moral duty; and the conferring on him, from the same divine Source, of ability to embrace that truth and discharge that duty.

That he may, therefore, walk in the right way, have his heart and mind under the perpetual influence of evangelical faith, and thus enjoy the privileged, and only safe state, of justification and favor with God, man must have the Holy Ghost constantly with him and in him; and therefore make it a subject of constant solicitous inquiry whether he has, and of constant prayer that he may have, within himself, those evidences of the indwelling of that Divine Spirit—the only evidences that he can trust—made known to us in Scripture as "the fruit of the Spirit"—even all that holiness and virtue of inward affection and outward obedience, which the Gospel requires of every man, in himself, in the various relations in which he stands to his fellow men, and in the connection to which he is bound, with Christ, through the Church which is His body.

This fruit of the Spirit can be produced only by the operation of the Spirit Himself. Is the Christian filled with this? Taking "the faith," the system of the Gospel, as the criterion, has he ground of humble hope and trust that the habitual state of his heart and mind, his whole character, his religious acts, exercises, and habits, and his intercourse and conversation with fellow men, are such as what the Holy Ghost has caused to be written for his learning, will justify him in regarding as of the Holy Ghost's prompting, directing, and producing—as the Holy Ghost's working in him?

Earnestness and diligence in seeking to attain to that learning, and to profit by it, are urged upon him by all the infinite moment attached to his having that faith which has promise of justification with God, that renewal by the Holy Ghost which is essential to his being in Christ Jesus, or, which is the same with both, that "holiness without which no man shall see the Lord."

B. T. O.

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* This word is used by the Church, in the Bible and elsewhere, in its proper sense of ***going before***. It means that grace, given to every man, which calls and enables him to enter on the required course of Christian duty.

For the Churchman.

Bishop Doane.

MR. EDITOR,

Conspicuous among the wrongs which recently have been inflicted, is the treatment the Bishop of New Jersey has received at the hands of a portion of the public press, and to some extent, in private circles. The Bishop unable longer to command the funds required to pay debts contracted in behalf of Church Literary Institutions, but in his own name, is obliged to suspend payment: and forthwith he is denounced as if he had been engaged in a system of operations designed to defraud the unwary and to accumulate for himself a fortune at the expense of his own honor and the property of others. It is not easy to find epithets much stronger or more disgraceful than those which are applied to him as freely as uncharitable thoughts flow in the minds of their authors. And all this obloquy and reproach is heaped upon him simply *because he is a Bishop.* The world hates the Church, and is ever watchful for opportunities to injure it. Its favorite method is to attack it through the inconsistency of its members: and so earnest is the search for these that often what only *appears* to be wrong is seized upon and exposed with as much avidity as if it, having been subjected to the proper scrutiny, had received the unmistakable stamp of baseness. It is in precisely this way that the conduct of Bishop Doane has been treated. His maligners deemed it quite as much as was necessary—it certainly was as much as was necessary to answer their purpose—to report that the Bishop was so many thousands of dollars in debt. They were willing to let infidels of every shade and complexion infer that the debts were contracted for purely personal ends—for the support of a most unholy style of living, or for the accumulation of such hoards as are secretly adored by the covetous. And yet they were perfectly aware that the Bishop not only has never received one cent's worth of advantage from the sums he has borrowed or owes, but that to secure those sums for the institutions he has been endeavoring to establish, he has encountered all kinds of personal loss, and uniformly has made himself and his property responsible. Every thing he owned, in the shape of worldly substance, was given or pledged to schools in whose prosperity, as he verily believed, the prosperity of his diocese and other portions of the church were involved. Every one endowed with habits of observation qualifying him for making representations of the facts of the case, could have seen that the indebtness has arisen precisely as the Bishop has himself narrated. Business men make the same mistakes every day. Beginning with moderate plans, they are tempted to extend their operations because they find their first efforts sucessful. Greater outlays are essayed, and freer recourse is had to a perhaps already unreasonable credit. The days for the payment of notes and acceptances come around faster than was anticipated; or resources which were supposed to be certainly available at the required times, are discovered to be deceptive. Disappointment and distress ensue. Almost invariably the very next steps are to borrow money of every friend who can spare it even in small sums, and from those who loan at only very high rates of interest. The heavy charges attending the last of these means soon completes a ruin, to shun which, the parties were willing to sacrifice any thing save their good name,—and even, in some instances, to place that most valuable of their possessions in the direst jeopardy. At length it is announced that they have failed. But does the painful fact provoke the ire of the public? Does any portion of the public press revile them? Are they, because unfortunate in trade, deemed to be 'bankrupt in honesty and honor'? And are they followed everywhere with insinuations that they have secreted property which belongs to their creditors, or with charges that they lived beyond their means, and so involved themselves and their friends? I am speaking only of what generally occurs, and have reference to no special instances. And I assert that ordinarily when a merchant or trader stops payment, his creditors and friends, so far from seeking opportunities to annoy him, devise ways of administering comfort in his distress. I speak that which I do know when I say, it is no unusual thing for those who have been the greatest losers, to gather around the unfortunate debtor and endeavor to console him. They hold such language as, "Every man is subject to the vicissitudes of trade." "Persons in misfortune are to be pitied, rather than to be blamed." "None of us can tell how soon his turn may come." And I have heard even such strong expressions as, "No man is fit to do business until he has failed once or twice"—implying that much of adverse experience is necessary to enable one to become a prosperous man.

I insist upon it, Mr. Editor, the Bishop of New Jersey is entitled to the same kind of consideration in his misfortune, as business men thus bestow upon that one of their number, who has been so unfortunate as to fail. For the operations of the Bishop, as connected with St. Mary's Hall and Burlington College, partook of the nature of business transactions. The business established in those institutions was too large for any capital he could command. He was compelled to employ his credit. The consequences are the establishing of two of the noblest and most successful institutions of learning in the Church, and the oppression of the Bishop by a debt which he as honestly means to pay, as ever banker meant to honor his bills. Who does not perceive that if the Bishop had been a secular man, conducting extensive literary establishments for his own pecuniary benefit, and in matters of finance had ventured so far beyond his depth as to be overwhelmed by such a failure as is charged to him, there would not have been any of the clamor which now it is found to be so convenient and easy to raise? The neighborhood would have argued, "This man's extraordinary enterprise benefits our place. If he has been imprudent, he has done no worse than we would have done, under the same temptations to extend our business. We must do as we would be done by We must deal leniently with him, and extend him every facility in our power. He proves his honorable intentions by not asking us to sacrifice one dollar on our claims. All he desires is that we will leave him free to conduct the business his talents and energy have enabled him to establish, and honestly divide the avails among us in due proportion as fast as they are earned, giving us an assurance that the money acquired shall be sacredly ours by appointing a representative of ourselves his financial manager. How can we object to a proposition so equitable and fair? How can we fail to hold in higher respect the man who makes it?"

But *Bishop Doane did not establish his institutions for his individual benefit.* It was never designed that a single dollar they might earn should reach his pocket. They were needed, and are only for the Church. They were needed, and therefore were projected. Their holy fruits are already in every quarter of our land. Not among the least of the benefits they have conferred, has been the education of many a daughter of poverty, who for small pay, or, frequently for no pay at all, has been furnished with the education and proper helps to piety calculated to fit her for the station in life to which, as the child of a now deceased or disabled clergyman, she was born. Many such have there been prepared to go forth and, in the pursuit of the business of instruction, impart to other minds the impressions they themselves received, at the cost of one who rejoiced over the opportunity of doing good, while he did not dream that his kindness was helping to involve him in a debt, the existence of which, his enemies and the world would use to stain his name, and poison the prospects of the Church he loves more devotedly than he loves himself.

I claim for him, from persons on every side and everywhere, the charitable constructions and the leniency which business men extend to each other when they are unfortunate in trade. I claim it for him because he has a much better right to it than they. Unlike them, he never involved or risked the property of others for his own profit. Unlike them he strove, and toiled, aye, and expended too large sums, that others might have the benefit! And unlike them again, he does not talk of compounding with his creditors and compromising his debts. All he asks is the gift from God of his usual health and strength, and the continued direction of the institutions which, now they are in successful operation, are sure to yield their scores of thousands, year by year, to remunerate those whose funds unfortunately, and by no preconcerted plan of his, were expended in reaching the point where prosperity became assured.

So far from condemning the Bishop for the imprudence of which, as an unpracticed business man, he was guilty, I hold him up to admiration. I do not know the individual, who under similar difficulties, could have done as much. I do not know the individual, who when compelled for awhile to suspend his payments, could be more honorable in his intentions or more noble in his resolves. For many reasons, I pray that his valuable life may long be preserved; and among them, not the least, is the conviction that eventually he will free himself from all the pecuniary obligations on account of which he is now assailed. I want him to enjoy the felicity with which he will be blessed when that consummation is reached. I mistake the man, if that will not be the happiest day of his life, in which he shall be able to proclaim the fact that he owes no man anything; and in which even an ungodly world will be constrained to admit, that in all he has done in connection with the things for which he now is blamed, he was actuated by the purest love, alike for mankind, and the Divine Master whom he is appointed to serve in the most important office on earth.

R. C.

For the Churchman.

"Testimony that would not convict a petty thief is enough to condemn a Bishop."

I have copied the above, Mr. Editor, from "The Gospel Messenger and Church Record of Western New York," where it occurs in an extract from "The Banner of the Cross," as a remark made by Mr. Charles King in an admirable speech at the late Convention of the Diocese of New Jersey. He is speaking of worthless men who, as individuals, or in their connection with the Press, seem never so much in their element as when endeavoring, by the vilest means, to injure and ruin the characters of their superiors. There are few men having any opportunities of observation, who do not often see the base principle alluded to by Mr. King most maliciously and pertinaciously acted on. On reading the extract, my memory reverted to an avowal of that principle, unblushingly given to the public a few years ago. Here it is:—

"Here is a commander in one of the grand divisions of the Church of Christ. It is said that if you have any doubt of his guilt you must acquit him. I know that that is a wholesome rule of law in our civil courts; but it will not do for the army of Christ, to say that here is a general in command that we cannot positively say is guilty, but whom we very much suspect of guilt. Will it do for the House of Bishops to send forth a suspected officer to command, because they cannot say he is absolutely unfit to be intrusted?"—*Hiram Ketchum, one of the counsel for the prosecution, at the trial of the Bishop of New York.*

P. Q.

For the Churchman.

Mr. Editor:—When I read the statement made by the Secretary of the Foreign Committee, in the Churchman of last week, I was tempted to answer it at length; for I saw how, with my knowledge of the points on which it dwells, I could remark on nearly every one of its items in such a way as to strengthen the position it has been the object of my articles to maintain. But the kind and Christian tone of the Secretary achieves what his facts and arguments could not accomplish. I am so far conquered by the *spirit* of what he has written, and the gentlemanly treatment I have received from him in private, that I will not write a word in reply to his communication lest I should inadvertently, in the heat of argument, say something which might seem to bear against one upon whom personally I have never designed to cast a reflection, and who now proves himself most worthy of forbearance. Besides, I wrote with reference to the action of the Board of Missions; and as that body has transacted its business for the year, and adjourned, my inducement to continue to write has passed away.

When I gave the facts connected with the Secretaries, I did so with the sole and single view of showing that the expenses of the Committee were much too high. I had no other object. Any different assumption does me injustice. I have used strong language at times—I felt there was need of it—but *it was directed against things not men.* Private affairs were adverted to only when it seemed necessary to do so, to disclose the errors, not to say abuses, of a system upon which it was proper to make war. I heartily approve of the resolution passed by the Board, commending both Secretaries. I was nearly as much pleased with it as I was with that part of the report of the Secretary of the Domestic Committee, which proposed that hereafter but *one* Secretary be employed for the two Committees; and that part of the statement made in debate by the Secretary of the Foreign Committee, which announced he was making arrangements that would enable him to reduce his salary to one thousand dollars.

In conclusion, Mr. Editor, let me thank you alike for the space which you have accorded me in your columns, and for the impartiality with which you have published every word sent to you in defence of the arrangements and expenses I have endeavored to expose.

An Examiner.

THE CHURCHMAN.

New-York, Saturday, June 30, 1849.

The United States Exploring Expedition to the Dead Sea.

We, in the last number, gave a brief sketch of the objects and acts of this interesting expedition, which, while it has dispelled many tales of mystery and fiction, has shed much light upon the real nature and character of the remarkable basin which it visited, and corroborated, in a striking degree, the narrations of Holy Writ. We concluded our last with a brief extract of the entrance of the explorers upon the Sea of Galilee—we shall now give one which shows the difficulties and dangers which beset them in their descent down the Jordan. (p. 174.)

"From the disheartening account we had received of the river, I had come to the conclusion that it might be necessary to sacrifice one of the boats to preserve the rest. I, therefore, decided to take the lead in the 'Fanny Mason;' for, being made of copper, quite serious damages to her could be more easily repaired; and, if dashed to pieces, her fragments would serve to warn the others from the danger. After reconnoitring the rapid at 5.05, we shot down the sluice. The following note was made on shore:—We halted at the ruins of an old bridge, now forming obstructions, over which the foaming river washed like a mountain torrent. The river was about thirty yards wide. Soon after we halted, the boats hove in sight, around the bend of the river. 'See! the Fanny Mason attempts to shoot between two old piers! she strikes upon a rock! she broaches too! she is in imminent danger! down comes the Uncle Sam upon her! now they are free. The Fanny Skinner follows safely, and all are moored in the cave below.'" (p. 174.)

The land party was under Lieut. Dale, with Dr. Anderson, to make geological observations, and collect specimens—Mr. Bedlow to note the aspect of the country on the land route, and the incidents on the march—Mr. F. E. Lynch to collect plants and flowers. Lieut. Lynch had the Fanny Mason, and noted the course, rapidity and color of the Jordan, the nature of its banks, &c., the vegetable productions, birds and animals met with. Mr. Aulick had charge of the Fanny Skinner, and the topographical sketch of the river and its shores.

Among their troubles, not the least was the camel, as the following testifies:

"Of all the burden-bearing beasts, from the Siam elephant to the Himmelah goat, this 'ship of the desert,' as he has been poetically termed—this clumsy-jointed, splay-footed, wry-necked, vicious camel, with its look of injured innocence, and harsh, complaining voice, is incomparably the most disagreeable. . . . As to the enormous weight it can carry, we have heard it growl in expostulation at a load which the common 'kadish,' (Syrian packhorse,) would be mortified to have allotted to him, as suited to his thews and sinews." (p. 222.)

His bad qualities are further set forth at length, with very lamentable particularity, but our readers must look at the passage for themselves. The following is taken from the description of a scene at noon-day, (pp. 230–2:)

"Here there is no shifting of the scenes of Natural beauty, no ever-varying change of glory upon glory, no varied development of the laws of harmony and truth, which characterize her workings elsewhere, no morning film of mist, or low-hanging cloud of unshed dew, no clouds of feathery schirrus, or white and wool-like pinnacles of cumuli, or light or gorgeous tints, dazzling the eye with their splendors, no arrowy shafts of sunlight drifting through the rifts of drifting clouds, no silvery spikes of morning shooting up in the east, or soft suffusion of evening in the west; but, from the gleam of dawn that deepens at once into intensity of noon, one withering glare scorches the eye, from which, blood-shot and with contracted pupil, it gladly turns away."

On the 17th, they arrived at ElMishra, "the bathing-place of the Christian pilgrims." "The ford is consecrated by tradition as the place where the Israelites passed over with the ark of the covenant, and where our blessed Saviour was baptized by John." On the 18th, the pilgrims arrived, who are wont, on this day, from time immemorial, to visit the stream, and bathe in its waters. On this occasion, the number was said to be 8000. "Each one plunged himself, or was dipped by another, three times below the surface, in honor of the Trinity, and then filled a bottle, or some other utensil, from the river." The whole account is so interesting, that we regret we cannot transcribe it, from its length.

Their entrance on the Dead Sea was by no means promising. (p. 268.)

"A fresh north-west wind was blowing as we rounded the point. We endeavored to steer a little to the north of west, to make a true west course, and threw the patent log overboard, to measure the distance; but the wind rose so rapidly, that the boats could not keep head to wind, and we were obliged to haul the log in. The sea continued to rise with the increasing wind, which gradually freshened to a gale, and presented an agitated surface of foaming brine; the spray, evaporating as it fell, left incrustations of salt upon our clothes, our hands and faces; and, while it conveyed a prickly sensation wherever it touched the skin, was, above all, exceedingly painful to the eyes. The boats, heavily laden, struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water, it seemed as if their bows were encountering the sledge-hammers of the Titans, instead of the opposing waves of an angry sea. . . . . At 4.55 the wind blew so fiercely, that the boats could make no headway; not even the Fanny Skinner, which was nearer to the weather shore, and we drifted rapidly to leeward, threw over some of the fresh water to lighten the Fanny Mason, which labored very much, and I began to fear that both boats would founder."

Doubtless, from disasters of this sort, the Arab traditions, and others more distant still, arose, that no boat could live on this sea. As soon as the wind ceased, however, the water, from its great density, immediately fell, and, in twenty minutes, was as smooth as a mill-pond. At this point, the north shore is a mud flat, with a sandy plain beyond, the very image of desolation; the north-west shore is an unmixed bed of gravel, sloping gradually from the mountain to the sea. The east coast is a rugged line of mountains, bare of all vegetation.

The sea is divided into two parts—the northern and the southern. The depth of the former, where greatest, is 1300 feet; that of the latter, only 13, on the average; thus exhibiting an elevated and a depressed plain at the bottom.

"Through the northern, in a line corresponding with the bed of the Jordan, is a ravine, which seems to correspond with the ravine at the south end of the sea. Between the Jabbok and this sea, we unexpectedly found a sudden break down in the Jordan. If there be a similar break down in the water-courses to the south of the sea, accompanied with like volcanic characters, there can scarce be a doubt that the whole Ghor has sunk, from some extraordinary convulsion; preceded most probably by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain."

Thus, then, science confirms the Scriptural account, and puts to flight the sceptical assertion of Rohr, that the sea is as old as the Jordan! and the present formation of the country. Lieut. L. says, the mountains are older than the sea, (p. 379,) Near the south extremity stands the rock of Usdum, a huge salt mountain, "extraordinarily torn and riven." This part of the sea doubtless covers the guilty cities.

"To our astonishment we saw, on the east side of Usdum, one third the distance from its north extreme, a lofty round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, encrusted with salt, and, a short distance from the water, covered with saline fragments, and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop or buttress connects it with the mountain behind, and the whole is covered with debris, of a light, stone color. Its peculiar shape is doubtless attributable to the action of the winter rains. The Arabs had told us, in vague terms, that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory, that we could place no reliance upon them." (p. 307.)

The heat of the soil on the shore hereabouts was very great.

Mr. Dale's "feet sunk first through a layer of slimy mud, a foot deep; then through a crust of salt; and then another foot of mud, before reaching a firm bottom. The beach was so hot as to blister the feet." (p. 309.)

"The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air, through which the sun poured his scorching rays upon the mysterious element on which we floated, and which alone, of all the works of its Maker, contains no living thing whatever." (p. 310.)

"Coming out of the ravine, the sight was a singular one. The wind had increased to a tempest; the two extremities and the west shore of the sea were curtained by a mist, on this side of a purple hue, on the other a yellow tinge, and the red and rayless sun, in the bronzed clouds, had the appearance it presents when looked upon through smoked glass." (p. 313.)

"When the water was exhausted, all too weary to go for more, even if there were no danger of a surprise, we threw ourselves upon the ground—eyes smarting, skin burning, lips and tongue and throat parched and dry, and wrapped the first garments we could find around our heads, to keep off the stifling blast; and, in our brief and broken slumbers, drank from ideal fountains." (p. 315.)

Clouds of tormenting mosquitoes added to their sufferings.

"About sunset, April 28th, we tried whether a horse and a donkey could swim in the sea without turning over. The result was, that, although the animals turned a little on one side, they did not lose their balance. As Mr. Stephens tried his experiment earlier in the season, and nearer the north end of the sea, his horse could not have turned over, from the greater density of the water there than here. His animal may have been weaker, or, at the time, more exhausted than ours. A muscular man floated, nearly breast-high, without the least exertion." (p. 324.)

This fact strikingly corroborates the details of ancient writers, which we gave, at the beginning of our notice in the last number. So does the following, the account of Josephus:

"At one time to-day, the sea assumed an aspect peculiarly sombre. Unstirred by the wind, it lay smooth and unruffled as an inland lake The great evaporation enveloped it in a thin, transparent vapor, its purple tinge contrasting strangely with the extraordinary color of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast cauldron of metal, fused but motionless."

He thus discourses of the far-famed *apple* of Sodom—the "*osher*."

"This fruit is doubtless the genuine apple of Sodom, for it is fair to the eye, and bitter to the taste, and, when ripe, is filled with fibre and dust. Four jars, containing specimens, together with a drawing of the leaf and blossom, are placed in the patent office at Washington. We have succeeded in bringing safely home some of the green and the dried fruit, and also the leaves and blossoms of the other, put up in spirits of wine."

Pococke and Shaw derided the former accounts of this fruit as fabulous! While engaged on this sea, the author records a very singular fact, as to the health of the men composing it.

"The figure of each," he says, "had assumed a dropsical appearance. The lean had become stout, and the stout almost corpulent; the pale faces had become florid, and those which were florid, ruddy; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores, whenever the acrid waters of the sea touched them. Still, all had good appetites, and I hoped for the best. There could be nothing pestilential in the atmosphere of the sea." (p. 335.)

The odor he ascribes not to the water itself, but to the hot sulphur springs along the shore. He states that the density, as compared with common water, (1) is, 1.13; that of the Atlantic 25 N. L., and 52 W. L., being 1.06. The sea-water dissolved 1–11th, the Atlantic 1–6th, and distilled water 5–17ths of its weight of salt. The boats were an inch higher with the same loads on the sea, than on leaving the Jordan.

While exploring the south part of the sea, the Lieutenant made an expedition into the country of Moab, and visited the Christians of Kerak, of whom he gives an interesting account, and also makes a pathetic appeal to Americans, to aid them in building a Church. (p. 363.) The author concludes this part of his narrative with the following striking declaration (p. 380:)

"We entered upon this sea with conflicting opinions. One of the party was sceptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record, with diffidence, the conclusions we have reached, simply as a protest against the shallow deductions of *would-be* unbelievers."

This completes the narrative of the immediate object of the expedition. There would be room for another article in the description he gives of the visit to Jerusalem, Jaffa, Nazareth, and other cities on the way home, but we prefer to let our readers peruse and judge of this part of the work for themselves. We find some remarks made, with the author's usual discrimination, on the localities of the Holy City. We are told that a *clergyman* annoyed the officers, who were occupied with thoughts suitable to the objects, by the frequent remark, "Well, I hope you will not be offended, but I am somewhat sceptical on this point." At length, one of the officers said to him, "Please reserve your doubts for discussion elsewhere; we do not believe all that is told us, but know that not far from this, if not here, the Saviour died."

We add here a sentence which was omitted in its proper place, the visit to Constantinople. Speaking of a mosque, he says:

"Within it, there were no devotees—no officiating dervishes. *Perhaps, like some fashionable Churches with us, it is too aristocratic for daily worship, and set forms, on set days, alone indicate the object of its institution.*"

It is a serious matter to find this gallant son of Neptune reproving the clergy for neglecting the daily service of God, and that, it must be allowed, with too much justice. We hope, that some who have hitherto followed the Turkish practice, may, by reading this admonition, be brought to a better mind.

We cordially thank the author of this valuable work, for the zeal and enterprise he has displayed, and for the interesting details he has here afforded us. We trust he will ever retain the laudable sentiments he has declared in so manly a spirit, and attain, in time, to the highest honors of the profession he worthily adorns.

As we before said, the publishers, Messrs. Lea and Blanchard, of Philadelphia, have done all that in them lay, to present this work in a handsome style, and worthy of the important subjects of which it treats. The paper is strong, and of a glossy whiteness; the type is large, and even, and delightful to the eye; the maps are well executed, and afford valuable assistance in tracing the route; and the illustrations are admirably drawn, and place before the reader vivid conceptions of the scenes described in the letter press. A large sale, both on account of the excellence of the work, and for the honor of the country, should remunerate the publishers for the expense and labor bestowed on this publication.

The *America* has arrived at Boston since our last went to press.

The French President had issued a message to the new Assembly which has given satisfaction on the whole. His ministry has been strengthened by the addition of some new members of a liberal character, among whom is De Tocqueville. The cholera was making great ravages in Paris—1600 had died in 3 days.

The French had not yet entered Rome, but threatened to attack it as soon as the armistice had expired—some 8000 Spanish troops had sailed, to land at Gaeta. The Austrians were bombarding *Ancona*. Rumors were afloat of a quarrel between the Pope and the King of Naples, and that the former would go to Avignon. This is very doubtful.

A new Constitution had been promulged by the representatives of Prussia, Hanover, and Saxony at Berlin, but had not met with general acceptance. The Frankfort assembly had adjourned to Stuttgardt, the capital of Wirtemburg.

Nothing definite from Hungary, but rumors of Maygar successes. The Hungarians were said to have over 300,000 men in arms. If so they will soon send the Russians after the Austrians.

Smith O'Brien and his confederates are to be transported for life. A new writ had been moved for in the House of Commons, and ordered.

At the annual meeting of the National School Society, the following amendment moved by Archdeacon Manning, was adopted:

"That the meeting acknowledges the care and attention of the Committee in conducting the correspondence still pending with the Committee of Council, and regret to find that a satisfactory conclusion has not yet been attained.

"That while this meeting desires fully to cooperate with the state in promoting the education of the people, it is under the necessity of declaring that no terms of co-operation can be satisfactory, which shall not allow the Clergy and Laity full liberty to constitute schools upon such principles and models as are both sanctioned and commended by the order and practice of the Church of England; and in particular, when they shall so desire it, to place the management of the schools solely in the Clergyman of the Parish and the Bishop of the Diocese."—*English Churchman.*

The Rev. James Shore's costs have been paid, and he is at liberty for the time being. It is uncertain how long he will continue so, as he threatens to recommence his schismatical proceedings. It is a pity there is no summary method for ridding the Church of such a disgrace.

Restoration of Suppressed Irish Bishoprics.—Several petitions from this country, in favor of the suppressed Bishoprics, have lately been presented to the House of Commons, by Mr. George A. Hamilton, and among them one numerously signed from the Bath Church of England Lay Association. The whole subject is exciting increased interest, and we have no doubt that, with vigorous exertions among ourselves, and the aid of English sympathy, which is already awakened, the rights of the Irish Church must soon be restored.—*Irish Ecclesiastical Gazette.*

The Rev. Mr. Marcus has lately visited Oxford in behalf of the proposed Hospital and Chapel for English emigrants in this city, and has met, we are happy to learn, with some success.

The Morning Chronicle states that the Rev. Wm. Higgin, M. A., Dean of Limerick is to be the Bishop of that see with Ardfert and Aghadoe. It quotes the Dublin Evening Post as saying:

"The Dean was for nearly nine years resident chaplain of the Richmond General Penitentiary, having been selected by the Rt. Hon. Charles Grant (afterwards Lord Glenelg) for the arduous post. From the Penitentiary, he was preferred to the rectory of Roscrea, by Mr. Lambe (afterwards Lord Melbourne) when Chief Secretary. He was appointed Vicar General of Killaloe, and Commissary to superintend the Diocese, the Bishop not being able to reside; and in 1844 he was advanced to the Deanery of Limerick, where he has since constantly resided, and by his conduct has earned the affectionate respect of those who had the most constant opportunity of observing how earnestly he carried out the principles of the Gospel. We have only to add, that he was the early and consistent advocate of the great measure of Catholic Emancipation, and that he is a decided supporter of the national system of education."

Diocese of Hong Kong.—The Rev. Dr. Smith has prepared an interesting account of his new Diocese and his plans respecting it. He says:

"The island of Hong Kong, as a dependency of the British Crown, and the seat of an English Bishopric, involves no common responsibilities and claims: situated off the coast of Canton province, and within ninety miles of the provincial capital itself, it labors indeed under the disadvantage of being in the vicinity of a Chinese population who have been long accustomed to regard with dislike, and to treat with contempt, the subjects of European nations. The Chinese emigrants to the new colony are also likely to be for some time composed of the least respectable portion of the inhabitants of the adjacent mainland. A motley population, attracted from different parts, and formed of heterogeneous elements, presents also considerable difficulties, from the variety of dialects spoken by them. But, notwithstanding these disadvantages, arising from the character of the population and the diversity of dialects, Hong Kong presents facilities in point of permanency and centralization not easily obtainable elsewhere, and as a scene of educational measures of a high order, and on a large scale, may be considered as the most eligible locality for a central base of indirect missionary operations in China There are, however, two highly important objects, for the prosecution of which the British settlement of Hong Kong presents great advantages. These are the training of Chinese Evangelists, and the use of the press for Christian purposes. I. With regard to the first of these, it may be observed that the peculiarities of the Chinese language, the complex variety of its written symbols, the number of its spoken dialects, differing in various parts as much as the different languages of Europe, and the great difficulty of a foreign student attaining the delicate intonations essential to a perfect pronunciation, all point out the great importance of a native agency as the grand desideratum and hope for Christian Missions in that country. II. In regard to the second object, it is obvious that the Christian press is destined to become an agency of extraordinary value for propagating the Gospel in China: and Hong Kong is a desirable and convenient locality to be made the fulcrum of this moral lever. Although the spoken dialects are very dissimilar in different districts, the written characters—being the symbolical representatives of ideas, and not alphabetic combinations of sounds—are everywhere the same. The Holy Scriptures and Christian books, translated into the Chinese character, will therefore be understood everywhere by the educated portion of the Chinese race. The ability to read is very general in Chinese cities; and none but the poorer classes neglect the education of their male offspring. Both these objects, however, the Christian press, and oral instruction by living teachers, must, as far as possible, be blended together in their due proportions. An Episcopal College, of which the Bishop of Victoria, is to be ex-officio warden, is now about to be established at Hong Kong. The special Committee of the China Bishopric Fund having succeeded in raising, from voluntary sources, the necessary endowment for the newly-constituted See, have also directed their attention to this important object, and have taken initiatory measures for obtaining contributions towards the Episcopal College. The commencement of such an institution already exists, in a school erected under the superintendence of the Rev. Vincent Stanton, the Colonial Chaplain, at an expense of nearly 3,000*l*., to which he himself contributed the munificent sum of 1,000*l*. Mr. Stanton having been informed of the probability of a Bishop being speedily nominated for Hong Kong, has recently written to the trustees in England, in whom the building is vested, expressing his wish that it might be made the foundation of the proposed Episcopal College. He states that the ground and building are in every respect excellent; that there is abundant room for separate buildings, or an enlargement of the present building; and that the house is well situated for the present residence of the Bishop. The opportune transfer of this building is a valuable commencement, but increased funds will be required to enlarge it to the scale contemplated. A debt of 643*l*. is due on the present building, and 3,000*l*. more, at least, will be required to erect apartments for the tutors, and for an increased number of students. The needful sum, therefore, for originating the institution, and supporting its current expenditure for the first year or two cannot be estimated at less than 5,000*l*. Independent of this building fund, there will be required a permanent sustentation fund, in the form of annual subscriptions. For a portion of thisannual expense the founders of the College look to the liberality of British residents in China, who have never shown themselves reluctant to support any charitable object which has commended itself to their approval. It is also deemed no premature nor unreasonable expectation to hope that Her Majesty's Government will assist, with an annual pecuniary grant, an institution which will have an important influence in improving the tone of international intercourse between the subjects of the two countries. But it is believed that the support of the College will mainly devolve on Christians residing in Great Britain.

From the Colonial Church Chronicle.

Colonial, Foreign and Home News.—The Bishop of Newfoundland completed on April 3d, his round of confirmations in Bermuda. The number of young persons admitted to the holy rite was 692, which is said to be more than double the number of candidates when the Bishop last visited this distant part of his Diocese. His Lordship has also consecrated two burying grounds for St. George's and Harrington parishes, and delivered a charge to the clergy at St. George's. In Nova Scotia the prayer appointed in time of death and famine has been publicly used, in consequence of the extreme want suffered in many parts of the province. A meeting of the Cape Breton Branch of the Diocesan Church Society was held in St. George's Church, Sydney, on February 20. Parochial Associations in connexion with the Church Society have recently been formed in the several parishes of St. George's, St. James's, and Trinity, in Toronto, and in the districts of Weston and Etobicoke.

Mr. Baldwin has introduced into the House of Assembly a Bill to amend the Charter of the University at Toronto. The Bishop has petitioned the House against the proposed measure, which he describes as exhibiting a striking opposition to religious truths in general, particularly as taught by the Church of England. Its provisions expressly proscribe all religious teaching or worship, and excludes teachers of religion from any share in the government of the University. (Sections 12 and 17.) We may remind our readers that King's College has been in successful operation under its present Charter for six years; and no abuse whatever of its funds or privileges is alleged to have taken place

The Bishop of Antigua has completed the Visitation of Dominica and Montserrat. In the latter island particularly, he speaks of the vast thirst for religious knowledge among the mechanic and laboring population, notwithstanding the unexampled depression of the agricultural and commercial interests. The Bishop of Jamaica recently held a special ordination for Mr G. J. Handfield at Kingston. His Lordship did not appear to be well, although he preached with his usual energy and eloquence.

A letter from the Cape of Good Hope gives a cheering account of the progress now being made in that Colony. The writer says—"Efforts are being made in at least twenty places to erect Churches: and when all the clergy that have been written for shall arrive, and the candidates for orders be ordained, our ministry will have increased from fifteen to forty, our catechists from one to eight. A Collegiate School is about to be commenced: this we trust will, as our means increase, gradually develop into a Theological College and Grammar School.

The Bishop of Sydney held his *mid-summer* Ordination on December 17th, at St. Andrew's: the Rev. R. S. King was admitted to the Priesthood, and Mr. S. E. Gregory, a student of St. James's College, to the Diaconate. On the 28th, (Innocents' Day,) his Lordship laid the foundation of the Church of Holy Innocents, for the districts of Cabramatta and Bringelly. The Church is situated on the north side of the Bringelly road, where a congregation has for some time worshipped in a school-house. The Bishop of Newcastle returned before the end of November from a visitation of New England. His Lordship has been organizing a plan for establishing lending libraries at the squatting stations; the books to be under the control of the clergyman, but in charge of some master in each district. We have also received a gratifying account of the first confirmation held by the Bishop of Melbourne, in the Church of St. James. Eighty-seven persons were confirmed, in the sight of one of the largest congregations ever seen there. The Bishop of Adelaide, on November the 7th, arrived at Freemantle, on his first visit to Western Australia. At Albany he consecrated the Church, and confirmed twenty-four persons. All sects worshipped in one house on this interesting occasion, and all together followed the Bishop to the shore, to receive his parting exhortations. At Freemantle the Bishop inspected Mr. King's Native School, of which he speaks in the highest terms of satisfaction.

Society for the Propagation of the Gospel.—The 148th Anniversary Festival of this Society took place on May 21st, in St. Paul's Cathedral. The Archbishop of Canterbury was present, with the Bishops of London, Salisbury, Llandaff, Worcester, Oxford, Bangor, Peterborough, Ripon, Manchester, and Carlisle, upwards of 100 other clergymen, in full canonicals, and several influential laymen. The Bishop of Lichfield preached the sermon. The evening was concluded with the customary *dinner at* the Mansion House.

Church Missionary Society.—The Annual Meeting of this Society was held at Exeter Hall on May 2. The Report stated the amount of the home income, general and special, at £91,593, besides £9,410 raised and expended in the Missions, and the Jubilee Fund, which has now reached £53,100. The expenditure from the general fund raised at home has been reduced to £87,441. The Report spoke in gratifying terms of steady effectual progress, rather than of brilliant success in the various fields of the Society's labors. The principal feature of the Report was the account of the Jubilee. The spirit in which the day (Nov. 1st.) was celebrated in every quarter of the globe, on land and at sea, by all classes, must excite the sympathy of every member of the Reformed branches of the Church of Christ. The large amount of the Jubilee Fund, and the fact that it has not been accompanied with any sensible decrease in the Society's ordinary income, are highly creditable to the self-denying zeal, and the united feeling of its members. The meeting was stated by the Bishop of Norwich to be as large as any he had ever seen at Exeter Hall. Three Bishops were present, and the two who have since become Bishops, also several influential noblemen and gentlemen. The speeches were replete with Missionary zeal, and with interesting details.

Society for Promoting Christianity amongst the Jews.—Income, general and special, £27,343, including £1,100 balance.

British and Foreign Bible Society.—Total expenditure, £88,831. Amount received for Bibles and Testaments, £43,388: other receipts, £52,575. Books issued, 1,107,518.

Mr. Connelly.—The English Churchman in a review of this case gives the following able summary. I. That Mr. Connelly having previously taken the vow of a priest in the American Church, all subsequent vows of a similar character in the Romish Church are null and void

II. That his marriage, having been legally and canonically solemnized, cannot be dissolved on the plea of a higher vocation, even though it may have been effected by mutual consent, which in this case, even from Roman Catholic testimony, seems very doubtful.

III. That, as residents in England, Mr. and Mrs. Connelly are entitled to the protection of the laws, as much as if they had been born in England.

IV. That all the vows of Mrs. Connelly, binding her to a life of celibacy, are null and void, because she had previously bound herself to live with her husband till death separated them.

V. That, as in addition to those vows which she and her husband mutually made to each other in the presence of God, she also promised to obey, it is now clearly her duty to return to her long-forsaken position of a wife and mother, and to find peace of mind in the performance of those duties to *her own children*, which she is now lavishing on those who address her by the sacred name of mother, though the tie itself is with those who share not in her daily sympathies.

Choral Service at Bristol Cathedral.—Th Bishop has returned the following reply to th Dean and Chapter of Bristol:

"Dean's Yard, Westminster, May 17, '49.

"*Sir*:—I have received from you the copy of certain resolutions entered into by the Dean an Chapter of Bristol, at a chapter, held on May 1 and transmitted to me by their order.

"The only part of those resolutions which I fee myself called upon to notice, is that which implie that my decree made as Visitor on the 1st of Marc last, was intended as a new statute; an opinio founded in the circumstance of my having directe its insertion in the Book of Statutes.

"The decree was not in the nature of a ne statute, and the Dean and Chapter themselves gi a reason why it could not have been so intende It was issued in strict discharge of the duties of Visitor who is empowered and enjoined to compo differences, and to enforce the proper execution the existing statutes.

"The reason of desiring its insertion in the bo containing the statutes was this:—This decree re ting to matters of a permanent nature, it seem proper that it should be placed amongst those of records which are at all times accessible to members of the body, instead of being left in form of a loose paper, which might be overlooked forgotten.

"The mention of the book containing the statu rather than a separate book, was made partly convenience, partly in compliance with a prac common in similar cases. In a visitatorial dec which now lies before me, issued by the Bisho Lincoln, as Visitor of Eton College, August 5, 1 by and with the advice of Sir William Scott and William Grant, his assessors, a similar order made respecting the entry of the decree, in the same words as those adopted by me.

"I am, sir, your faithful and humble serv't.

"J. H. Gloucester, and Bristol

"Robert Osborne, Esq., Chapter Clerk."

[*English Churchma*

Diocese of Bath and Wells.—A very impor meeting of the Clergy, summoned by the R Dean, under the sanction of the Lord Bishop of and Wells, and the Archdeacon of Bath for the pose of restoring a quarterly Synod or Chapt the Deanery of Chew, was held on Tuesday May 22d, at Yatton. The Clergy attended Service in the Parish Church, and then adjou to the schoolroom, where the Rural Dean, the W. Gunning, took the chair. Clergy from all of the Deanery were present, and letters were from some unavoidably absent, expressing their currence with the proposal, especially two of oldest Incumbents in the Deanery, the Rev. Warner, Rector of Chelwood, and the Rev. Ja Vaughan, Rector of Wraxall, who offered their wishes and prayers for the promotion of such s dal meetings, as tending to advance, what all Chu men must have so much at heart, a close union intimacy among the Clergy. After consultation on the subject, certain rules were unanimously agreed to, which upon being submitted to the Lord Bishop for his final sanction, will be circulated among the Clergy. As the institution of Rural Chapters, of which the above is a revival, may not be generally known, the following passage from a letter of the late excellent Bishop Otter, of Chicester, will be read with interest:—

"It appears from very accurate researches which have been made into the past and present history of Rural Deaneries, that they had their origin in very ancient times, and were at first instituted for the assistance of the Ordinary in his important and onerous duties. That the Chapters, consisting of the Clergy to each Deanery, met once a quarter, and sometimes oftener, under the Presidency of the Rural Deans for the despatch of ecclesiastical business, partly judicial and partly ministerial, but that having by degrees, lost their jurisdiction and authority, they have now generally sunk into decay. They have never been extinct, however, nor have they been put down by any law or authority; the decanal divisions for the most part remain—the consulting members are still at their posts, the Rural Deans themselves are in office, and all are ready to come forth into harmonious and active operation at the call of the same authority, and whenever the same or like services shall be required at their hands."

And again, the Bishop remarks:—

"I am seeking to revive the Rural Chapters, as brotherly councils, for mutual information and encouragement, with a view to a more enlightened discharge of the known and established duties in which we are engaged."—*English Churchman.*

PROCEEDINGS AT THE BOARD OF MISSIONS.—The Board of Missions of the Protestant Episcopal Church in the United States, commenced its session in St. Bartholomew's Church in this city, on Wednesday morning 20th inst., on which occasion Divine service was celebrated and the Holy Sacrament of the Lord's Supper administered.

A very excellent and edifying sermon was preached by the Bishop of New Hampshire.

Our readers may desire to know what action was had at this meeting of the Board on a subject with which our columns have lately been much occupied. We therefore state, on good information, that the Foreign Committee announced they had discontinued their Travelling Agency, and that their Secretary informed the Board he expected to reduce his salary *one thousand dollars*; and, it having been proposed that the salary of the Secretary of the Domestic Committee (Mr. Halsey having resigned) be fixed at *five hundred dollars*, the Domestic Committee desired that the whole subject be referred to them with power, promising to make some economical arrangement. The saving thus made will amount to at least *two thousand five hundred dollars*, or about one third of the expenditure of last year. We hope the reduction thus effected, and the disposition manifested thereby, will secure the Committees the confidence and free contributions of the Church. The Domestic Committee in particular stands in great need of immediate aid. *It is nine thousand dollars in debt to Missionaries for salaries due on the first of April last.*

MISSION TO CONSTANTINOPLE.—We understand that the Committee, to whom the subject of Bishop Southgate's resignation was referred, recommended that it should not be accepted, but submitted to the action of the next General Convention, as the Missionary appointment emanated from that body. The Board, however, resolved that nothing should be done on the subject until after the expected return of Bishop Southgate and a personal conference with him.

The proceedings of the meeting will soon be published, and our readers will doubtless patiently wait for the authentic account. The Board adjourned at a little after 5 P. M., on Thursday the 21st instant, and we believe the business was transacted in a cordial, decorous and Christian spirit throughout.

THE SMALL EDITIONS OF THE PRAYER BOOK.—"The print of the Daily Service, Communion Office, and Psalter is exceedingly agreeable to the eye; and that of the Collects Epistles and Gospels occasional offices, and Psalms and Hymns, *though necessarily finer*, is perfectly clear and legible."

The above is extracted from some remarks in the last Churchman upon a new edition of the Book of Common Prayer—and your attention, Mr. Editor, is requested to the words italicized in the hope that you will reconsider them. Why must all save the Daily Service, Communion Office and Psalter necessarily be in finer type? If for the purpose of compressing the book, why not put the whole in fine or small type? Are not the Collects part of the Daily Service? and also with the Epistles and Gospels part of the Communion Service? And why should one Sacramental Service—the Communion Office—be in one type; and the other, that is just as often if not oftener used, be in smaller or finer type? The trade in England as well as here have gotten into a vile way of publishing the Prayer-book with two types—i. e., part of it in one and other part of the same book in another.* It is, perhaps, unreasonable for old eyes to expect to see a pocket Prayer book all through in print exceedingly agreeable to the eye however desirable it may be *to them*. But the great objection to this method is, that it seems to say that certain parts of the book, and the greater portion of it, are of less consequence, and need not be so much read and attended to. It is lowering the Baptismal offices especially. Depend upon it that it has a very bad influence in that way. Besides if any part of the book must necessarily be in finer type, why not appropriate those very parts—the Morning and Evening Daily Prayer, the Litany and the Ante Communion office—which every one knows by heart, to small type, and put the parts where the book is most necessary in clearer print? Of course this is not expected because there are good reasons for "the trade" to do otherwise,—but it is respectfully suggested to Publishers whether a convenient portable book with clear print throughout could not be profitably made, if in no other way, by omitting the Metre Psalms and Hymns, which are very convenient, if not most so, in a separate volume. Again, does nobody use the Prayer book elsewhere than in Church, at home and in the closet for instance? and are not those occasional offices the matter of deep study and meditation in private? Are not some of those offices to be used always out of Church, and oftentimes in gloaming light, and darkened room by the bed-side? And what would you say of an edition of the Bible for pew and desk use in Church, with the Sunday and Holyday lessons, in even all the parts read at any time in Church, printed with larger type and all the rest (Books of Chronicles—almost all of the Apocrypha and Revelations and much besides) in small type, however clear and legible by good young eyes?

LITURGIÆ AMATOR.

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* There is one 18 mo or 12 mo edition, *all* in good clear print, and but one that the writer knows of.

[NOTE.—Our learned friend must know that *necessarily* here is not to be taken *absobutely*, but *secundum quid*; i. e., as to its convenience for the pocket. It seemed to us at first sight, that it would have been better to have the same type all the way through, but on consideration, we thought the book would have lost the fair proportion it now possesses. Much of what he says is worthy of consideration, and we shall be glad to see a small prayer book printed in the manner he proposes.—ED.]

New Publications.

LAUS DEO: A Plain Service for the Easter and Trinity Seasons. No. 1. Published under the sanction of the Maryland Society for the Improvement of Church Architecture and Music. New-York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 164 Chestnut street. 1849.

Set forth doubtless with the best intentions, we think nevertheless, the good results expected to flow from this production, will fall far short of the anticipations of the Society under whose sanction the work appears. However plain and simple No. 1 may be, it is still too far advanced to produce *harmony* in the "Great Congregation."

We should prefer to see the Society begin *ab initio*, by republishing the Oration delivered by Dr. Hodges, before a Musical Convention, which assembled in New York some years ago. The use of such a No. 1 in our Sunday schools; in classes organized for religious instruction; and in the private family circle, would lay the foundation whereon to erect a formidable barrier against the attacks of a vitiated public opinion. A No. 2, from the same learned author, published under the same sanction, and studied with equal care, would prepare the way for the introduction of the present work: and then, indeed, No. 3 might reasonably be expected to do some good. We must beg leave to differ altogether from a position which the editor assumes in his preface: After pointing out, with reason, the diversity which should be observed in the character of the music at the different seasons of the ecclesiastical year, and lamenting the introduction of the deprecatory notes of "Deus Misereatur" on Trinity Sunday or Easter Day; and on the contrary "Venite Exultemus" shouted with loud acclaim to Boyce's chant in D. on Ash Wednesday, he continues:

"Yet the Church gives full authority to the Minister to order the music to be used in the Church under his charge; and that the mal-adaption above adverted to is common, is proof that he has delegated his power to those who are incompetent to its proper discharge?"

A palpable *non sequitur*!

If it be *true* that the Church gives full authority to the *Minister* to order the music, is it not proof rather that the Church has delegated the power to *those* who are incompetent to its proper discharge?

But that the Church has ever presumed to confer such miraculous powers on her Ministers as would, in the event of their attempted exercise, inevitably contradict the senses, we positively deny!

The Fifth General Canon of 1838, contains a provision for the ordination of those unacquainted with the Latin and Greek languages, and we would as soon expect to see the Church giving full authority to such to "give order" concerning the classical attainments of Theological students, as we would to see her give full authority to "give order" on any other subject of which the parties generally are known to be *totally ignorant*.

Wisdom shines in all the directions of the Church, and accordingly we find provision made in the present instance in order to shield her Clergy, unlearned in the Art, from the untoward consequences likely to result from an expression of their own untutored views and directions.

Therefore, if the Minister is unable to obtain the assistance of persons skilled in music, we hold that the Church, does not *require* him to make his ignorance apparent, by attempting to "give order" *without* such assistance, to the detriment of the worship of Almighty God, and the exposure of his opinion to disregard and disrespect.

If a Minister does not know that such a man as Dr. Boyce ever existed, or whether he wrote a chant in the key of D. or in the key of X., we hold that "without assistance" the Church does not *expect* him to "give order" upon such subjects.

Here it may be asked, How are the Clergy unlearned in the art, to obtain the assistance of persons "skilled in Music?" For after all it would appear the *unskilled* are to be the judges of the fitness of the *skilled* to give such assistance. We reply, this is the very reason why we wish the Society had preferred sanctioning a system of instruction commencing *ab initio*, rather than a commencement *in medias res*. Here they present a collection of simple chants—A Plain Service, under their sanction as appropriate for the Easter and Trinity Seasons; and with their sanction Clergy are faulted for *delegating* an authority, which they themselves know they never possessed by reason of incompetency.

What would they say of the minister who forbade the use of the "Grand Chant" to 'Venite Exultemus' in his Church, during an Easter season, on the ground of its being too dull, inappropriate, monotonous and heavy—yet, nevertheless, this "Grand Chant" is the very first in the work before us, sanctioned by the Society as appropriate, and set to the enlivening words of the Easter Anthem!

Take another:—"No. 1. Chants for the Psalter." We have known this chant used to the "Benedictus" during several successive Lenten Seasons, and although the style of execution and adaptation was to musicians evidently the very opposite to the views of the author, yet, nevertheless, the minister, clothed with "full authority," failed "to order" a discontinuance of such faulty style, and mal-adaptation.

We can easily imagine the effect produced by a crazy, drawling, see-sawing choir, obeying the "order" of the minister to *sing* 'Te Deum Laudamus' to the chant here set to that sublime hymn, simply because it was found in a book published under the sanction of the "Maryland Society;" without an idea as to the *character* of chanting, but rejoicing in the sure and certain impression that every word is to be *sung*, and accordingly anchoring every accented particle to a *breve*; we can easily imagine such a choir at the expiration of twenty minutes indelibly fixing upon the mind of the wearied minister this impression, to wit. That he *is* confounded that any Society for Improvement should sanction the publication of *such music* as suitable, adapted, and appropriate, to the Easter and Trinity Seasons!

"Now it is the object of this publication, by simple and appropriate music to mark sufficiently the change of the seasons in our Ecclesiastical Year."

But in thus making known their object, the editor, and the "Maryland Society" overlook a great and most important point, viz: the simpler the music, the more difficult of effective execution. "I know that my Redeemer liveth" is one of the simplest songs of Handel, and because it looks simple, is it therefore imagined it can be sung effectively without study? Its very simplicity, forbidding all dependence on meretricious ornament, renders no song more difficult of execution than this same crowning glory of the songs of that great master.

Unless some previous information exists as to the value and importance of a work written in an unknown tongue, very few, if any, ignorant persons will trouble themselves about it, or waste time in trying to use it; nor will the sanction of great names or influential societies help the matter a whit!—Music is a *learned* art, and *good taste* in what is suitable and appropriate in music can only be acquired by a course of study, by an acquaintance with its construction, and by cultivation of the ear. For as in painting, gaudy coloring is apt to captivate the uninitiated—so in music will meretricious ornament be as certainly preferred to the exclusion of all such simple, solid, dignified and Ecclesiastical music as is to be found on the pages of "Laus Deo."

Z. Y. X.

NASHOTAH MISSION.—The Colonial Church Chronicle for June, speaks in the following handsome terms of one of the pioneers of this Mission:

"It would be withholding praise, where praise is due, to forget how much Wisconsin owes to Mr. Breck. He gave himself in heart and intention to the work when quite young, and when the time came he 'hated' his father and mother and left the many comforts and refinements which wealthy American homes can supply. He has been allowed to see—what would be dangerous to a heart less well regulated than his—the seed he has sown grow up to a plentiful harvest. And what is the secret of his success? No doubt, the simple straightforwardness of a mind which knows it is God's work, and never dreams of doubting that He will give or withhold visible blessings as seemeth HIM fit; no doubt the absence of self; no doubt, his faithful unwavering prayers, and whatever can be included in one word, Faith. But there is one principle besides all these, the want of which goes far to mar the good they would work: yet it is much forgotten. He has taught *positively*, not saying, "That is an error; avoid it;" but, "This is the Truth; follow it." Teaching, which depends almost for its very existence on controversy, will not lead to the most excellent gift of charity; it destroys the singleness of mind and purpose needful to all Christians, but especially to Missionaries; to honest and good hearts it is, at least, unsatisfying; and if it prove not repulsive, will turn their sweet into bitter. Those who have read, as all should, the Bishop of New Zealand's charge, will remember how he deprecates controversy; his course is a kindred one to Mr. Breck's, and we doubt not that the success of both is attributable, in a great measure under God, to the same positive teaching. That it has been Mr. Breck's principle our readers shall judge next month from his own letter; not indeed from any distinct avowal that such is his principle, but from the undesigned evidence which the entire absence of any controversial spirit supplies."

A SMALL MISTAKE.—"The Presbyterian," with a lacrymose sort of smile, congratulates himself on the supposition that our erudite correspondent, "One of Three Hundred," has almost concluded his labors. The reason is that the last chapter is headed "*Downward Tendencies.*" We can assure our contemporary that this subject will occupy several papers more, as the object is to exhibit Presbyterianism in all its bearings. If the Presbyterian is unoccupied, we could recommend to his notice the assertion in a Baptist exchange some weeks ago, that Presbyterians must *inevitably become anti-pedobaptists*. Is this an *upward tendency*?

MRS. EMMA GILLINGHAM BOSTWICK'S CONCERT.—We enjoyed a delightful evening at the last concert given by this amiable lady and accomplished vocalist on Monday week: Her voice and intonation to us appeared faultless, and the selection of music peculiarly tasteful and happy. We were much gratified to notice so large and attentive an audience, and if all were as much pleased as we were, it certainly is not too much to say that all were delighted.

James K. Polk, the late President of the United States, died at his residence near Nashville, Tennessee, on the 15th of June instant, very soon after his return thither from Washington. His laborious exertions and numerous cares during his term of office are supposed to have had a material influence in hastening his decease. It is gratifying to observe that all classes, without distinction of parties, have united in paying the required honor to his memory

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ERRATUM.—At the beginning of the 4th paragraph of J's. communication in our last—"Grant however, that there is a Romish 'leaven' at work among us—doubtless there may be, as in Christ's day there was a Puritanical, and as since then there has been a Pharisaical leaven, yet &c."—there was a transposition of two very important terms. It should have read "as in Christ's day there was a Pharisaical, and as since then there has been a Puritanical leaven." The error was made in the typographical correction of the *revise*.

To Correspondents.

E. C. M. shall appear *soon*.

We have received several volumes from Messrs. Harpers, D. Appleton & Co., Stanford & Swords, and J. Wiley which shall receive due notice soon. We are so much engaged this week with other duties, that we have had no time to inspect the good things kindly sent to us.

Domestic Intelligence.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association was opened in Calvary Church in this city, on Tuesday evening last, 26th inst., by the usual religious services, at 6, P. M. Prayers were said by the Rev. Isaac Pardee, Rector of the Church of the Redemption, and the Rev. Samuel L. Southard, Rector of Calvary Church; and the Lessons read by Rev. William E. Eigenbrodt, Rector of All Saints' Church, New York The Sermon was preached by Rev. William Watson, Rector of St. Peter's Church, Plymouth, Connecticut, on 2 Cor. vi. 4—"In all things approving ourselves as the ministers of God." It was a sound, affectionate, and practical discourse; and was listened to with great attention by a very respectable auditory. We regretted that so few of the Alumni were present, though the interesting services at Grace Church, Brooklyn, and St. Cornelius the Centurion at Governor's Island, would afford some excuse, on the ground of excitement and fatigue. The concluding prayers were said, and the benediction pronounced by the Rev. S. F. Jarvis, D.D., LL D., who, with the Rev. S. R. Johnson, D. D., was seated within the chancel rails.

The Annual Essay was read on Wednesday, at 2, P. M., in the Seminary Hall, by the Rev Lloyd Windsor, Rector of Trinity Church, Cleveland, Ohio, The Holy Eucharist a proper sacrifice. It was a very sound, learned and able discourse, and afforded much gratification to the members assembled. A number of the students also attended the reading. The commencement will be held on Friday next, at St. John's Chapel, at 10 P. M.

NEW YORK —*Episcopal acts by the Bishop of Maryland, for and on behalf of the Diocese.*

Confirmations.—Wednesday, June 6, in St. Luke's, Catskill, 28; Thursday, June 7, in St. Paul's, Albany, 36; Friday, 8th, morning, in St. Peter's, Albany, 12; afternoon, in Trinity, Lansingburgh, 15; Saturday, 9th, morning, in St. George's, Schenectady, 19; evening, in St. John's, Cohoes, 5; First Sunday after Trinity, 10th, morning, in Trinity, West Troy, 6; afternoon, in Holy Cross, Troy, 28; evening, in St. Paul's, Troy, 32; Feast of St. Barnabas, 11th, morning, in Christ Church. Hudson, 31; afternoon, in St. John's, Stockport, 22; Tuesday, 12th, morning, in St. Paul's, Red Hook, 6; Wednesday, 13th, morning, in St. Peter's, Lithgow, 4; afternoon, at Hitchcock's corners, 4; Thursday, 14th, morning, at Beekman, 7; afternoon, in Zion Church, Wappinger's Creek, 13; Friday, 15th, morning, in Trinity, Fishkill, 5; evening, in St. Anna's, Fishkill Landing, 11; Saturday, 16th, morning, in St. Paul's, Pleasant Valley, 4; Second Sunday after Trinity, 17th, morning, in Christ Church, Poughkeepsie, 27; afternoon, in St. James's, Hyde Park, 32; Monday, 18th, afternoon, in St. Philip's, in the Highlands, Phillipstown, 5; evening, in St. Mary's, in the Highlands, Cold Spring, 9; Saturday, 23d, in Christ Church, Piermont, 10; Feast of St. John Baptist, Sunday, 24th, morning, in St. John's, Brooklyn, 10; afternoon, in St. Simon's, New York, 9; evening, in Good Shepherd, 10; Monday, 25th, afternoon, in St. Andrew's, Harlem, 13; evening, in St. Mary's, Manhattanville, 11; Tuesday, 26th, afternoon, in St. Cornelius', Governor's Island, 10—Total, 434.

Monday, 25th, morning, consecrated the Church of the Intercession, Carmansville. Instrument of Donation read by the Rector. Sentence of Consecration by the Rev. Mr. Duffie. Prayers by Rev. Messrs. Balch and Little. Sermon by the Bishop Other clergy present, the Rev. Messrs. Carter, Peters, and Walsh.

CONSECRATION OF GRACE CHURCH.

BROOKLYN HEIGHTS.

This beautiful edifice which was completed and has been occupied for public worship, some months, was consecrated to the service of ALMIGHTY GOD, Father, Son, and Holy Ghost, on Tuesday 26th inst., by the Bishop of Maryland. The procession consisting of the Bishop, the Rector of the Church, and about forty of the Clergy, mostly habited in surplices, together with a large body of the Laity, moved from the house of the Rector at 10 1-2 o'clock to the Church. The procession moved up the middle alley of the Church; the Bishop and Clergy repeating the 24th Psalm. The Bishop with the Epistoler, and Gospeller, occupied the Sedilia on the South side of the Sacrarium. Seats were provided on the north side of the Sacrarium for four of the officiating Clergy. The Rector, and the remainder of the officiating Clergy, occupied the Stalls on either side of the Chancel. The other Clergy present were provided with seats at the head of the Nave. The Deed of Donation was read by the Rev. Dr. Cutler, Rector of St. Ann's, Brooklyn. The Sentence of Consecration by the Rev. Dr. Hawks, Rector of the Church of the Mediator, New York. Morning Prayer was commenced by the Rev. S. R. Johnson, D. D., Rector of St. Johns, Brooklyn; the 1st Lesson was read by the Rev. Mr. Watson, Rector of Grace Church. Newark, N. J.; the 2d Lesson by the Rev. Mr. Hobart, Assistant Minister of Trinity, New-York; the Creed, by the Rev. Dr. Muhlenberg, Pastor of the Holy Communion, New York; the remaining portion of Morning Prayer was said by the Rev. Mr. Balch, of St. Bartholomew's, New York. The Ante Communion was read by the Bishop: the Rev. Dr. Croswell, Rector of Trinity Church, New Haven, reading the Epistle, and the Rev. Dr. Berrian of Trinity, New York, reading the Gospel. The sermon was preached by the Bishop; the offertory sentences were read by the Rev. Dr. Taylor, Rector of Grace Church, New York. The alms were devoted to the Schools of the Parish. The Holy Sacrament of The Eucharist was celebrated by the Bishop, who was assisted in the distribution of the Elements by the Rector, and the Rev. Drs. Croswell, Berrian, Seabury, Taylor, Hawks and W. L. Johnson.

The other Clergy present were—the Rev. Dr. Lewis, and the Rev. Messrs. Cox, Eigenbrodt, Spooner, Douglass, Bourne, Hoyt, Harriman, Noll, Diller, Houghton, Jeleiff, Duffie, Halsey, Winslow, Haskins, Leonard, Staunton, Newman, Wiley, Gardiner, and D. V. M. Johnson of the Diocese of New-York. Rev. Messrs. Fitch and Hallam of Connecticut. Rev. Messrs. Mahan, Peet and Croes of New Jersey, and the Rev. Mr. Taylor of South Carolina.

MASSACHUSETTS.—The following is the summary of the Parochial Reports in the Journal of the Convention.

Baptisms—infant 611. Adult 104. Total, 715.
Communicants—Added 549. Deceased or removed 317. Total, 5014.
Confirmed 333.
Marriages 239.
Burials 553.
Sunday scholars 3586.
Contributions for religious purposes 21,372.

The Corner-stone of Christ Church, Waltham, was laid on Saturday, 16th inst., by the Rt. Rev. the Bishop of the Diocese, according to the Form of Prayer set forth by him. The clergy present, consisting of the Rev. Drs. Eaton, Boyle and Edson, the Rev. Messrs. Baury, Chase, Mason, Randall, Robinson, and the Rev. A. C. Patterson, the minister of the Parish.

The next day, Sunday, the Bishop passed in Waltham, preaching morning and afternoon in the Hall occupied by the congregation of Christ Church, which was entirely filled, by a most attentive and delighted congregation of worshippers. The Bishop also read the Ante-communion service in the morning, and catechized the children in the afternoon. And thus closed an important first visitation to this parish, which will long be remembered with pleasure and profit by the large concourse who had the privilege of being present at the several interesting services of the occasion.—*Christian Witness.*

Eastern District.—The meeting of the Church Missionary Association for the Eastern District, appointed to take place at Marblehead, was held in St. Michael's Church, on Tuesday and Wednesday, the 11th and 12th inst. The clergy present were the Rt. Rev. Bishop Eastburn, the Rev. Messrs. Allen, Babcock, Hallam, Horton, Packard, Stickney, Washburn, and the Rector of the Parish.—*Ibid.*

PENNSYLVANIA. —*Ordination.*—On Friday morning, June 15th, in All Saints' Church, Moyamensing, the Bishop of the Diocese admitted Mr. John K. Murphy to the holy order of Deacons.

Morning Prayer was said by the Rev. F. Ogilby, the Rev. Jacob B. Smith reading the Lessons. The sermon was preached by the Rev. Dr. Stevens, and the candidate presented by the Rev. H. E. Montgomery. The Bishop was assisted in the holy communion by the Rev. Messrs. Montgomery and Ogilby. The Rev. Messrs. Allen, Hopkins and Trapier, of Pennsylvania, and the Rev. Mr. Hoppin, of Massachusetts, were present.—*Banner.*

On Monday afternoon, May 30th, Bishop Potter confirmed at Chester 5 young ladies, members of "Aston Ridge Seminary."—*Ibid.*

From the Gospel Messenger.

Mr. Editor,—I send you herewith a document from the Diocese of North Carolina, which I should like to see printed at length in your columns, as furnishing interesting and gratifying intelligence to your readers. Y.

NORTH CAROLINA.

Report of the Committee on the State of the Church with the proceedings thereon—published by the Order of the Thirty-third Convention, held in St. Luke's Church, Salisbury, N. C.

The Committee on the State of the Church respectfully report—

That from the Bishop's Address, and the Parochial Reports presented to this Convention, they find the number of Baptisms to have been—

Adults 144, children 460—in all		604
Confirmations,		233
Communicants,		2,129
Candidates for Orders,		6
Number of Clergy—		
Presbyters,	34	
Deacons,	6—	
Making, with the Bishop, in all		41
Churches Consecrated,		2
Ordinations—		
Presbyters,	5	
Deacon,	1—	6

These statistics being compared with those of 1847, (there being none given in the Report of 1848,) show an increase of 11 of the Clergy, of 253 Communicants, and 228 Baptisms.

While the Committee find such cause of thankfulness to God for these manifestations of the Church's increase, they deplore the existence among its members of great agitation and alarm, arising from the impression that doctrines have been preached not in accordance with the Liturgy and Articles of this Church, and that ceremonies and practices have been introduced either unauthorized by the customs of this Church, or in plain violation of its rubrics. As it is not the business of the Committee to say, they do not say, whether or not such doctrines have been preached or such practices introduced; but they state as their full conviction, that whether the case be so or not, the far greater part of the clergy are entirely opposed to any such departure from the doctrines of the Church—that they desire the introduction of no ceremonies unauthorized by the customs of this Church, and are still less tolerant of such as violate the rubrics. Another cause of alarm, as the Committee believe, has been found in the supposition that a society has existed in this Diocese, whose character, rules and practices are at variance with the spirit, if not with the laws, of this Church. The Committee have assurance, on which they entirely rely, that no such society is at present in existence in this Diocese.

R. S. MASON, Chairman.

Brethren of the Clergy—In the Report on the State of the Church made by members of your order, reference is made to excitement in the Diocese, growing out of the idea that doctrines are promulged and practices encouraged among us more or less repugnant to the authorized doctrines and usages of our branch of the Church. As these doctrines and practices are not specified, your Bishop can address you only in general terms. But he does, by way of charge, hereby address you and authorize you, when you return to your several parishes, to assure your people, that no efforts shall be wanting on his part, so long as God may give him jurisdiction in North Carolina, to hinder the inculcation of any doctrine or the introduction of any practice—come from whatever quarter it may—not in strict accordance with the Liturgy of our Church, as illustrated and defined by those standards of interpretation authorized by the Church itself.

In respect to a particular question, which has agitated the Diocese of late, the question of auricular confession, I may here express my conviction that the Book of Common Prayer, our standard of Doctrine, Discipline and Worship, does not authorize any clergymen of this Church to teach or enforce such confession as necessary to salvation, and that the only confession which it authorizes, is the voluntary confession of the penitent, in accordance with the exhortation in the office for the Holy Communion.

L. SILLIMAN IVES,
Bishop of North Carolina.

Whereas, in the Report of the Committee on the State of the Church, mention is made of certain rumors of doctrines and practices not in accordance with the principles of the Protestant Episcopal Church: And whereas, while in the opinion of this Convention the Church encourages her members to seek, whenever necessary, the godly counsel and advice of her pastors, yet she no where requires the practice of auricular confession and private absolution. And whereas, in the language of the late Bishop Hobart, "the Church of Rome makes auricular confession, the private confession to the Priest, by every individual, of all his sins of thought, word and deed, an indispensable condition of forgiveness—the Churchman justly deems auricular confession, and private absolution, an encroachment on the rights of conscience—an invasion of the prerogative of the Searcher of hearts—and, with some exceptions, hostile to domestic and social happiness, and licentious and corrupting in its tendency:" And whereas, a communication from the Right Rev. Bishop of this Diocese has been made to the clergy during this Convention, expressing his views, which this Convention have heard with great satisfaction, and to which they desire to give extended circulation. Therefore,

Resolved, That 1,000 copies of the Report of the Committee on the State of the Church, together with the charge of the Bishop and this Preamble, be published in pamphlet form, and distributed by the Secretary to the different Parishes.

(From the Minutes,)
EDWARD LEE WINSLOW, Secretary.

CLERICAL CHANGES.

The Rev. R. C. Shimeall has resigned the Rectorship of St. Jude's Church, in New York. The resignation to take effect on or before the close of the session of the next Diocesan Convention, in September next; and it has been unanimously accepted by the Vestry.

The Rev. George L. Neidie has taken charge of the Church of the Holy Apostles, St. Clair, Schuylkill county, Pa., and requests that all letters and papers for him be directed accordingly.

Rev. T. H. Michell, M. D., has removed from Waterford, Pa., to Winchester, Kentucky.

The Rev. Mason Gallagher has taken charge of Trinity Church, Covington, Ky.

The Rev. Charles H. Gardiner has resigned the Rectorship of St. Stephen's Church, New Hartford, W. N. Y. His present address is box 94, Brooklyn Post office, L. I., N. Y.

Rev. J. Radcliff Davenport, of Syracuse, has been received into this Diocese, and become Rector of Grace Church, Albany.

OBITUARY.

Died, at Freehold, N. J., on the 8th inst., Mrs. MARY J. VOUGHT, relict of the late Christopher Vought of Duanesburgh, N. Y., and daughter of James Throckmorton, of New Jersey, aged 62.

Mrs. Vought was a pious and faithful member of the Church, and of a most excellent character in all the relations of life. Early left a widow with five young children, she was the subject of many cares and trials. But she remembered the word of Him who has promised to be "the widow's God and the Father of the fatherless:" and putting her trust in Him, she bore her cross in patience, and with full confidence in the promise, addressed herself to the fulfilment of her appointed task. Her strength was made equal to her day. Her infant children grew up to the age of manhood under her pious care. Three sons survive to mourn her loss, and venerate her memory. Her two lovely daughters, the youngest and the dearest of her children, by a mysterious providence were taken away before her; but not before they had given good proof of having realized the richest blessings for which Christian mothers pray—the blessing of earnest piety, of sincere faith in Christ, and hearty obedience to His commands, of humble and holy walking before Him in all the ordinances of His Church, and in all the graces of a pious life.

Her task was now done; and it only remained for her to gather up her strength, and follow them. She died in less than four weeks after the death of her eldest daughter. We believe they are now united in paradise to be separated no more forever—awaiting "their perfect consummation and bliss, both in body and soul, in the eternal and everlasting glory" of their Lord.

Of the three it may be said, "They were lovely and pleasant in their lives, and in their deaths not long divided."—*Communicated.*

Died.

On Saturday morning, 23d June, ROBERT LLOYD, infant child of the Rev. Robert Lloyd Goldsborough, Rector of Trinity Church, Elkton, Maryland.

Filius Christi et ecclesiæ—paradisi gloria—resurgat.

Notices.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Stated Meeting of the Society will be held on Monday evening, July 2d at 8 o'clock, in the school-room of St. Paul's Chapel, (entrance in Vestry street.)

S. COX, Jr., Hon Secretary.

New York, June 30, 1849.

FREE CHURCH OF THE HOLY MARTYRS.

Ludlow Street, near Grand.

Right Rev. Bishop Whittingham will administer the rite of confirmation in this Church, to-morrow afternoon, on which occasion the quarterly collection will be taken up.

Service to commence at 4 o'clock.

New York, June 30, 1849.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 12th inst, viz:

From Ch of Ascension, N Y, M C, China, 2 50; do, Mrs R and daughter, for China, 10; do, F D, ed. China, 25—37 50; S S, St Paul's ch, Louisville, Ky, for ed. Africa, 25; Trinity ch, Fortland, Conn, Constantinople, 10; St Helena ch, Beaufort, S C, Miss S G B, ed. China, 25; do, R W B, ed, China, 25—50; a member of St Paul's ch, Chilicothe, O, Constantinople, half, 5; St John's ch, Piqua, O, half, 5; St John's ch, Providence, R I, Ladies' Philanthropic Society, for support of Mrs Hening, Africa, 200; St Anna's ch, Fishkill Landing, N Y, one-third, Whitsunday offerings, 9; St Mark's ch, New York, estate of late Charles D Betts, for Africa, 100; do, offerings of Ch, for Africa, 20; do, for China, 3 62; do, ed. H Anthon and Marks, China, 5 45—129 07; St Ann's ch, Brooklyn, N Y, 337 31; do, Sunday school, No. 1, for Africa, 16 45; do, do, for China, 16 46; do, Sunday school No. 2, for Africa, 41 29; 3 little children of Mrs G D M, China, 1 89; do, a friend, 1; do, special, for Constantinople, 15—429 40; Trinity ch, Bristol, Ct, for Constantinople, 5; through Jas B Dow, Esq, Boston, Mass, St Matthew's ch, Boston, 3; Ch of Messiah, do, support of child, Africa, 20; do, do, for Africa, 3; Trinity ch, do, for buildings at Rocktown, Africa, 35 27; Grace ch, do, Africa, 40; Lewis H Wendell, Nantucket, 2; St Ann's ch, Lowell, Africa, 35; St Paul's, Newburyport, 10; Trinity ch, Bridgewater, 5; St James's, Roxbury, for Athens, 13 90; do, China, 50 cts—14 40; St. Peter's, Salem, 25 61; do, for ed. Africa, 25—50 61; St Mary's, Newton Lower Falls, ed 2 children, Africa, 40; Christ ch, Andover, 41 50; do, for Constantinople, 11 50—53—311 28; Ladies' Chinese Society, Savannah, Ga, for China, 125 18; do, do, for ed. six children, China, 150—275 18; Christ ch, Green Bay, Wis, Athens, 3; Rev J J Robertson, Fishkill Landing, annual contribution, for Constantinople, 25; Ch of Ascension, N Y, three sisters, ed. Lydia Ann Titus, Africa, 20; Christ ch, Westerly, R I, for Constantinople, 10; family mite box, 1; Christ ch, Wilton, S C, for Greece, 20; do, China, 25; do, Africa, 5; Mrs Margaret Holmes, St Andrew's parish, Steten Island, for China 3. Total, $1603 43.

J. SMYTH ROGERS, Treas.
New York, June 19, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 19th inst.

From St George's ch, Newburgh, Rev John Brown, D. D., 30; 4 25, for Bible and Prayer Book Society, Whitsunday collection, Grace ch, Albany, by Rev J R Davenport, Rector. The contribution from Ch of Ascension, Rev G T Bedell, erroneously reported 140 last week, should have been 145.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 26, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst.

From St George's ch, Newburgh, Rev John Brown, D.D, 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 26, 1849.

Advertisements.

BRANDON'S TIMBER ROOFS.

D. APPLETON & CO. have just imported, The Open Timber Roofs of the Middle Ages, illustrated by 48 perspective and working drawings, and accompanied by letter-press, by R. & J. A. Brandon, Archts. 1 vol. 4to. $17.

By the same author.

An Analysis of Gothic Architecture, illustrated by a series of upwards of 700 examples of drawings, windows, &c., accompanied with remarks on the several details of an Ecclesiastical Edifice, 2 vol. 4to. $28.

Parishes Churches, being perspective views of English Ecclesiastical Structures, accompanied by plans drawn to a uniform scale, with letter-press, 1 vol. 8vo. containing over 100 plates, half morocco. $10.

Also, recently Imported.

A History of Architecture, by Edward A. Freeman. 1 vol. 8vo. $4.

The Principles of Gothic Ecclesiastical Architecture, by Matthew B. Bloxam, ninth edition, with 260 cuts. $1 75.

June 30—1t

CHASE'S ALGEBRA.

D. APPLETON & CO. have just published A Treatise on Algebra, for the use of Schools and Colleges, by S. Chase, Professor of Mathematics in Darthmouth College. 1 vol. 12mo. price $1.

In presenting this new text book, the publishes believe that it will be found, after an examination, to be better adapted for its purposes than any other now in use.

D. A. & Co. also publish,

First Lessons in Geometry, upon the model of Colburn's First Lessons in Arithmetic, by A. Crosby, Professor in Darthmouth College, with an Introduction by Professor Chase. 12mo.

June 30—1t

THE FAMILY PRAYER BOOK.

THE Book of Common Prayer, accompanied by a General Commentary, Historical, Explanatory, Doctrinal, and Practical. Compiled by Bishop Brownell, of Connecticut.

This, a new, revised, and stereotype edition of Bishop Brownell's Commentary, is issued in very good style, and at an unprecedented low price, it can be purchased for $3—the former edition was sold at $5.

We have not, probably, a more judicious divine in the Church than Bishop Brownell; and we are thankful that God put it into his heart to prepare just such a book, before the troublous times arose in which men are found disposed to wrest our standards from their true meaning, to suit their own peculiar views.

Published by
STANFORD & SWORDS,
June 30. 139 Broadway.

MANNING'S SERMONS.

ARCHDEACON MANNING is so extensively known and appreciated as an able theologian and preacher of fervent piety, that we need only call attention to the volumes to insure them many purchasers.—*Church Times.* 2 vols. 8vo. full cloth. $2 50.

Published by
STANFORD & SWORDS,
June 30. 137 Broadway.

THE Church Vindicated against the Assaults of W. S Hamilton, D.D., in a Review of his Sermon. By Rev. Richard Johnson, of Mobile. Price 25 cts.

Just published by
STANFORD & SWORDS,
June 30. 137 Broadway.

A WELL qualified person to take the charge of a Parish School in the country, can be heard of on application, by note, to H. H., at this office. References given. June 30—3t

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary Tuition in Latin or in French; Drawing and instruction Instruction in Painting with Oil or Water Colors, $12.
Tuition in Music, and Use of Piano, $12 00.
" for Juvenile Day Scholars, per term, $3 00.
" " Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

REFERENCES.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church,

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19

RICHARD UPJOHN, Architect, has removed his office to No. 64 Broadway.

June 23—3t

VINUM PURUM AD SACROS.*

IMPORTED, and for sale at moderate prices by, THOMAS McMULLEN, 10 Wall street.

*"Pure Wine for Sacramental Use."

JUST Published in 1 vol. 8vo., in cloth binding. Price $2. The Four Gospels. A new translation. by Rt. Rev. F. P. Kenrick, D.D., Bishop of Philadelphia. It is published in the best manner, on fine paper and clear type, for reading, with a map of Palestine and Jerusalem, forming a handsome library volume.

EDWARD DUNIGAN & BROTHER,
June 9—2t 151 Fulton street.

Poetry.

For the Churchman.

Infant Baptism.

The steward of God's mysteries ! behold him standing now
Beside the spotless marble font to bathe that infant's brow.
Then place him in the circling arms, an earthly type of those
Which she, the holy Mother Church, around her children throws.
How lovingly across that form the babe his arm doth fling !
How closely to the vestments folds his tiny fingers cling !
So may he, counting all the joys that earth can give as loss,
Hold fast and firm the holy faith, cling simply to the cross.
See how the little dimpled hands with one another clasp,
As though the Banner of the Cross were placed within his grasp.
Though born to sorrow, grief, and care, of perishable earth,
We greet him heir to heaven now, hail to his second birth !
No longer his the worldly robe, he wears a mailed vest,
And see the precious cross appears upon the warrior's breast.
We hail him ensign of our ranks, a glorious name he boasts,
The standard bearer of the King, the mighty Lord of Hosts !
He holds the colors in his charge, fail not to spread them wide,
And show to all the Holy Cross the Saviour's blood has dyed.
Fear not ! a friend is by thy side to guard from every harm,
To shield thee by his panoply, to save thee by his arm.
Press, youthful Christian, onward press—no easy task is thine ;
Against thee Satan, sin, and flesh, united force combine—
On ! for the combat thickens fast, strong in thy Master's might
Press towards the thickest of the fray, the hottest of the fight !
No coward fears must chill thy heart, thine be no faltering trust,
Though impious foes may strive to tread thy banner in the dust.
Where foot of infidel hath pressed, where heathen rites have been,
There plant the standard strong and firm, there let the Cross be seen.
Fight 'neath the banner of the Lord, thy holy charge defend—
As priests and martyrs fought of old, fight till thy life shall end—
No fleeting song of victory shall then salute thine ear,
No earthly crown of laurel leaves upon thy brow appear ;
Fadeless the diadem they wear, ceaseless the strain they sing,
Those holy ones that dwell within the city of their King.
Be thou no recreant to thy trust, no traitor to thy name,
And thou shalt share their high reward, and gain immortal fame.
Guard well the precious talisman entrusted to thy care,
Look thou upon it when beset by earthly wile and snare ;
Thus armed, the arrows of thy foes no harm to thee shall bring,
Death's poisoned shafts shall pointless fall robbed of their venomed sting.
And when the fight is at an end, the well fought struggle o'er,
When sin and Satan overthrown shall ne'er assault thee more—
How dear unto thy heart to hear thy Master's words—Well done,
Thou too shalt enter on My rest, thou good and faithful one.
How blest to lay thy armor down for robe of changeless white !
To leave the camp, the warfare here, for realms of peace and light.
Then thy triumphant voice shall swell, thy conquering song shall be,
Oh death ! where is thy boasted sting ? or grave thy victory?

G. W.

For the Churchman.

I would not Live Here, Always,

And other hopes my spirit cheer,
Than living long, and living here,
Subjected thus to hope and fear
Through many days.

I ask a mind imbued with heaven,
An earnest of my sins forgiven,
From earth strong holds entirely riven,
With light to guard my way.

Then sweet would be my tuneful lays,
And constant then, the voice of praise,
To serve my Saviour all my days,
A gift in mercy given.

On wings of faith would rise my prayer,
Hope waft my thoughts, my treasures there,
Feeling His presence every where,
How like the bliss of heaven !

Granville, O. C.

Selected Matter.

We think the following is one of the most amusing articles that has ever appeared on the fourth page ; nor have we seen a happier illustration of the precept respecting " answering folly."

[Printer's Note.

Justice.

The Banner of the Cross was lately accused of " trifling with issues of deeper seriousness," and said to be in " the position of a harlequin, intruding upon the scenes of a tragedy," because of the manner in which it treated the question, thrust upon the Church by the Calendar. The Episcopal Recorder was pleased to copy in full this charge of the Calendar, without a line of explanation, although its injustice had been shown in our columns.

We have now to express our deep gratitude to the last named paper, for showing us in the following article the *manner* of expressing this deeper seriousness, and also for giving us clearer views of the seriousness of the *matter* which requires such tragic gravity.

The issue of "deeper seriousness" now is, " who killed the *bar* ? The glory of the achievement lies between " Jonathan Brooks and his wife Betsy !" The odds, we must admit, are in favour of Betsy. But it seems by the introduction to this tragic story that there is a question of antecedent "seriousness" to be settled, viz. who first saw *the bear*, or, as the animal was originally called, *the wolf* ? Had we fully apprehended the grave nature of the questions involved we should have been more careful in maintaining a proper degree of seriousness. We admit that we did feel that this kind of thunder belonged so exclusively to one class of papers in the Church, that it was hardly honest for another class to appropriate it.

We must sympathize with the feelings express by injured " justice" in the paragraph beginning, " it is amusing, or rather we may almost say it is provoking, to hear the Calendar boasting," &c. However we will let our serious friend expressed his sense of wrong in his own way. We extract the article word for word, from last week's Recorder.

For the Episcopal Recorder.

THE CALENDAR.

The recent course of the *Calendar*, in exposing Romanizing tendencies in certain quarters, and in rebuking those tendencies, has gratified and cheered many in the Church who have regarded these legitimate fruits of the Tractarian movement with sorrow and alarm. It is indeed gratifying and cheering that a voice of admonition and warning on this subject should come from the diocese of Connecticut, and from such a paper as the Calendar ; for that diocese and that paper have been regarded as deprecating any agitation of the questions which for several years past have been disturbing the peace of the Church. The Calendar has not in times past condemned or discountenanced Tractarianism. It has, on the contrary, encouraged the Oxford movement, until it saw the *fruits* of the system, and then it raised the cry of alarm and warned the Church of its danger.

It is amusing, or rather, we may almost say, provoking, to hear the Calendar boasting of its recent fidelity and boldness in bringing to light the New York Romanizers, as though its warning voice were the only one that is or has been heard on this momentous subject. In years past those of our Church papers that foresaw the natural tendencies of the Tractarian system, and spoke out fearlessly concerning them, were considered, by such men as are now speaking in the columns of the Calendar, as alarmists, and disturbers of the peace and quiet of the Church.—They were condemned as *party* papers, and in not a few instances efforts were made to discourage and prevent their circulation. But now, because Connecticut has *one eye* open to the dangers of the Church, and because the Editor of the Calendar has said what he ought to have said along ago, he seems to feel that the Church at large is indebted to him for its salvation from Romanism !

Let us be thankful that Connecticut has spoken, even at the eleventh hour ; but at the same time it is proper that those who have borne the burden and heat of the day should have *their* due. It cannot be doubted that the faithful laborers in the editorial corps who have long been at work in this field, will be willing that their brother of the Calendar should have a reward equal to their own ; but others may demur, when they see the proud boasting of one who comes in at so late a period to the help of the Lord against the mighty.

It may seem like trifling with serious things to relate the following anecdote ; but it illustrates so well what we have been saying of the Calendar, that we cannot withhold it in this connection:—" Jonathan Brooks and his wife Betsy were quietly seated in their log cabin, when the door was unceremoniously opened by a huge bear. The courageous Jonathan no sooner saw the sable monster approaching, than by a marvellous feat of agility he was safely perched upon one of the beams above, where he sat trembling with fear.—Betsy, not being quite as agile as her protector, and being made, moreover, of better materials, immediately looked about for a weapon of defence to receive Mr. Bruin. Nothing but a shovel was at hand. This she seized ; and as the enemy advanced she gave him a blow on the side of the head which made him a little doubtful as to the final issue. She then gave him another on the other side ; and then, as he was rubbing the wounds with his huge paws, she aimed a blow with the edge of her weapon at the top of his head, which had the effect of laying open a considerable portion of the interior of the cranium, and brought his majesty to the floor.

" Jonathan's courage had somewhat risen by the reception his better half had given their unwelcome visitor ; and when he saw she had the advantage in the contest, he cried out, 'That's right, Betsy, that's right, give him another, hit him once more, and he won't come again !'—With that he ventured down, the bear lying on the floor almost dead, and seizing a butcher knife, he gave him a stab which settled the business.

" Jonathan immediately put on his best coat and hat, and sallied forth to the village, and when he got to the post office, where the idlers had assembled, he thrust his hands and arms up to the elbows in his pockets, and strutting around with consequental air, muttered in a low tone, ' great business ! biggest one I ever did see ! such tushes ! what claws he had !'

" The bystanders, hearing these expressions, inquired what the matter was. ' Matter ?' said Jonathan, 'why, a *bear* up to our house ; he walked right into the room where me and Betsy were sitting.' ' Why, why, what did you do ?' asked the eager crowd. ' Why *we* killed him, to be sure,' said Jonathan ; ' me and Betsy killed him, yes, me and Betsy, *we* killed the *bar*.' "

Justice.

We feel constrained to add a friendly word of caution. In the first place, before the parties begin to contend for the palm of victory in this bear-bait, they should be sure that the *bear is dead*. Suppose Jonathan and Betsy had put down their " knife" and " shovel" to dispute about " who killed the bar," when Bruin was only a little stunned and not *killed entirely* ?

Again, before these champions go " strutting around with a consequential air," muttering " great business !" &c., they ought to have some proof positive to show that there was an actual " bear up to our house." Suppose " the idlers" had returned with Jonathan and found he had been unable to show any carcase, or even one of " the claws" or " tushes," what would have become of the victors' glory ? Would they have been satisfied with the united assertions, both of Jonathan and Betsy, that they had in their possession " satisfactory proofs" that there had been a bear " the biggest one I ever did see."

Altogether, we must say, this bear story is the severest thing which has been written against those who have sought distinction in this war against " Romanizing."

And the paltry dispute which is thus set forth as one of its " issues" belittles this small affair and reduces this " tragedy" to a very *shallow* " seriousness." [*Banner of the Cross.*

From the American Review.

Macaulay's Essays.

UNITY OF OPINION IN THE CHURCH.

Perhaps we may as well notice in this connection another specimen of Mr. Macaulay's small logic, skillfully used ; a logic so small, indeed, that we can hardly suppose himself to have believed it, yet used so skillfully that we can easily conceive many readers to have been abused by it. It is from the article on " Church and State " where he undertakes to demonstrate, in opposition to Mr. Gladstone and divers others, that unity in the matter of the Church is an impossibility, a thing which never has been, and never can be, and which it is the height of absurdity to expect. Now, we have no concern at present with the Church of England, or with any other particular Church ; but if Mr. Macaulay's reasoning on this subject be good for anything, it precludes all religious unity and community whatsoever. His argument runs as follows : " Unity, Mr. Gladstone tells us, is essential to truth. And this is most unquestionable. But when he goes on to tell us that this unity is the characteristic of the Church of England, that she is one in body and in spirit, we are compelled to differ from him widely. The apostolical succession she may or may not have. But unity she most certainly has not, and never has had. It is a matter of perfect notoriety, that her formularies are framed in such a manner as to admit to her highest offices men who differ from each other more widely than a very high Churchman differs from a Catholic, or a very low Churchman from a Presbyterian ; and that the general leaning of the Church, with respect to some important questions, has been sometimes one way, and sometimes another." Then after mentioning several questions such as " Calvinism and Arminianism," " the operation of the Sacraments," and the just grounds and limits of ecclesiastical authority and private judgment, wherein there have been and are great and manifest differences of opinion, he goes on : " All these different opinions are held, avowed, preached, printed within the pale of the Church, by men of unquestioned integrity and understanding. . . . . What, then, becomes of all Mr. Gladstone's eloquent exhortations to unity ? Is it not mere mockery to attach so much importance to unity in form and name, where there is so little in substance ? . . . . . And is it not clear that Mr. Gladstone is bound on all his own principles, to abandon the defense of a Church in which unity is not found ? "

This argument has doubtless been by many regarded as perfectly decisive of the question. And if unity of opinion were the only unity possible or practicable or desirable in the Church, unquestionably it would be so ; this being a sort of unity which it were manifestly ridiculous to assert and vain to expect. But then it so happens, that this is a kind of unity which, we will venture to say, no man in his senses ever thought of asserting or of expecting. The truth is, opinion is in no wise the proper matter of ecclesiastical, any more than of civil or domestic unity, nor is it easy to read any considerable writer on the subject half an hour without ascertaining so much. And cannot Mr. Macaulay conceive of such a thing as unity of interest, or affection, or spirit, or organization, with diversity of opinion ? Is a man bound to consider his own opinions infallible, and so make them matters of conscience, and esteem them above everything else ? May not several persons unite in loving and cherishing the same object, without holding the same opinions concerning that object ? May not a man think freely, and have his own opinions, without preferring them to everything else, to father and mother, or wife and children, or country, or Church ? Cannot a man and his wife differ in opinion without breach of that sacred unity in which it is their duty and honor and happiness to live ? Nay, cannot a man differ from himself, change his opinions (Mr. Macaulay tells us he has changed his) without ceasing to be at unity with himself ? Must any man, does any wise man conceive his own opinions to be so unquestionably and infallibly true, as to be willing to break charity, and commit civil or domestic or religious schism, and curse all who dissent from him, for the sake of them ? For example, there are among us many and great differences of political opinion ; but is there any American so unworthy of that great and glorious name, so smitten with his own wisdom, so conceited and selfish and base, as to prize his opinions above his country, or above his country's welfare or honor ? In short, must a man's opinions, those mushrooms of the brain, be dearer to him than any or all other objects ? And if so, what is this but to make his opinions his god ? Shame, then, on this everlasting ado about our opinions, as if these were the greatest blessings Providence had vouchsafed us ! If we cannot find any other and better things to love than our opinions, the Lord help us, and send us at least a grain of sense !

Undoubtedly we are all of us apt to indulge an overweening fondness for our opinions ; and this is especially the case now-a-days, insomuch that divers people make it their chief care to hatch a new litter every little while, to the end, apparently, that they may use them as a capital wherewith to set up and carry on the trade of reformers. But this fecundity and fondness of opinion is but one of the forms, and certainly not the least offensive form of that selfishness whence so many evils spring. " For man naturally is scarce so fond of the offspring of his body, as of that of his soul. His notions are his darlings ; so that neither children nor self are half so dear to him as the only-begotten of his mind." And perhaps this is one, and by no means the least of the evils which it is the very office and aim of the Church to cure, by inspiring us with sentiments and attachments, and by giving us loves and cares and aims and objects and hopes and comforts for which we may be willing to sacrifice these puny sprouts of the brain. Who knows but that the Church may be among the chief means appointed " to keep the soul low and humble, and to check those self-complacencies which it is apt to grow into by an over-weening conceit of its own opinions, more than by any other thing whatsoever."

So much for Mr. Macaulay's famous argument to show that there neither is nor can be any such thing as unity in the Church, because we know, forsooth, that there always has been, and from the constitution and condition of the human mind, must needs always be more or less diversity of opinion. And sure enough, if there can be no unity but this, then it must be confessed that unity in the Church is an impossible, or, at least, an impracticable thing : nor is there any remedy at last but every man must be his own church ; and when this is the case, it probably will not be long, but every man will be his own god. And the same argument holds equally good in respect of the family and the state ; for unity is as inconsistent with diversity of opinion in these as in the Church : so that nothing apparently hinders that we must come to this, that every man is to be his own commonwealth, with a chief magistrate under him. Assuredly, it is not having their individual opinions, (though it is considerable that wise men are apt to have but few of them, and to set but little by those few,) but the making too much of them, the being unreasonably fond of them, and as unreasonably persecuted for them ; it is not the differing in their minds and views, but the preferring their inward airy and ineffective notions to certain outward substantial and ennobling objects ; this is the main cause that has split men into so many religious sects and parties, and set or kept them at enmity and strife. And surely it cannot be out of place to remember here, that, according to a no less profound than beautiful test we are to " know that we have passed from death unto life, because we love the brethren," not because we love our own opinions. In the strength of which principle, overcoming the dividing forces of self-wise or self-willed opinions there is room enough for unity ; nor can it be amiss to urge and exhort men to such unity so long as those dividing forces continue to operate ; and if, as things now are, we cannot have so much unity as might be desired, this is no good reason why we should not endeavor to have as much as we can. And instead of laying so much stress on opinion, as if this were the only matter of unity, how much better would it be to remember the maxim acted upon of old, by different parties in the Church, that " that Catholics, as Catholics, agree always in matters of faith, and good Catholics never break charity, but the best Catholics, as men, may vary their opinions." Perhaps it should be remarked, before we leave this subject, that both here, and elsewhere in this article we use the word Church not in any exclusive or invidious sense, but as expressing the very idea and principle of religious society, leaving it to every man to decide for himself what and where the Church is ; but withal assuring him that, whatsoever and wheresoever he may conclude the Church to be, it will not be much for his own good to esteem her of less importance to him than his opinions ; and that, if he can consent to be in unity and fellowship with others on no ground but this, then he has much reason to suspect, that instead of loving and seeking truth, he is but hugging his own brain-sick notions and fancies dressed up in her imagery.

We know not how we can better close this episode, already much too long, than in the words of Jeremy Taylor : " Although the Spirit of God did rest upon us in divided tongues, yet so long as those tongues were of fire, not to kindle strife but to warm our affections and inflame our charities, we should find that this variety of opinions in several persons would be looked upon as an argument only of diversity of operations, while the Spirit is the same." And again : " It is not the differing opinions that is the cause of present ruptures, but want of charity ; it is not the variety of understanding, but the disunion of wills and affections ; it is not the several principles but the several ends, that cause our miseries ; our opinions commence and are upheld according as our turns are served, and our interests are preserved, and there is no cure for us but piety and charity." And finally : " All these mischiefs proceed not from this, that all men are not of our mind, for that is neither necessary nor possible, but that every opinion is made an article of faith, every article is a ground of quarrel, every quarrel makes a faction, every faction is zealous, and all zeal pretends for God, and whatsoever is for God cannot be too much ; we by this time are come to that pass, we think we love not God, except we hate our brother, and we have not the virtue of religion, unless we persecute all religions but our own."

As for Mr. Macaulay, from the way in which he frequently decides theological and ecclesiastical questions, in both his Essays and his History, one might suppose he had spent a whole life in studying them, or rather, perhaps, that he had never studied them at all. For with an amount of furnishing that might indeed be somewhat remarkable in an under-graduate, he pronounces in a most positive and peremptory manner on subjects where a Bull, a Pearson, or a Waterland, in the fullness of his faculties and furnishings, could hardly be brought to give more than a probable opinion one way or the other. This way of proceeding in " doubtful disputations," might be pardonable, though scarcely commendable, in an under-graduate ; but surely something else might be looked for in one who has had time to outgrow the style of a sophmore ; especially since, as he himself tells us, he has already in some instances changed his opinions. But perhaps he is one of those who, instead of becoming more modest and distrustful of their opinions from having often changed them, always mistake such change for progress, and so grow more certain and positive in their opinions the oftener they change them.

Advertisements.

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere ; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School ; to educate boys, not as if they were physically, but morally, men ; men in infancy ; and to teach them to act now on the same principles which they must or ought to act on in future life ; to form, (or, if need be, to *re*-form,) a moral character ; to treat them as possessing a soul as well as a body, a heart as well as an intellect ; and as if existing not for this world, but in this world for another ; not only to give power to the intellect, but to direct it ; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good ; never to indulge, but always to be kind ; never to be severe, but always to be strict ; to obtain unqualified obedience, by request, if possible, but always to obtain it ; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process ; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it ; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and *in* a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry ; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

REPORT FOR MAY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of May, 1849, One Hundred and Thirty-five Policies, viz.:

To Merch'ts & Traders	39	To Clergymen	4
" Mechanics	16	" U. S. Officers	3
" Manufacturers	15	" Pub. Officers	3
" Clerks	21	" Agent	1
" Physicians	5	" Teacher	1
" Farmers	4	" Cashier of Bank	1
" Engineers	2	" Students	4
" Lawyers	5	" Other occupations	11
	107		28
			107

New Policies issued in May, 135

Surplus of the Company, May 1st, 1849, $721,152 00

Robert L. Patterson, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street ; of Messrs. Stanford & Swords, No. 139 Broadway ; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES :

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York : General Protestant Episcopal Sunday School Union : Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children : the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear ; they yawn at the conversation ; they throw aside the book, and they sleep under the sermon ; but talk of their old friends, sticks, and stones, and trees ; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the " Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop ! Cunning is abstract ; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The ' Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind ; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been Loud. They have been the silent tears shed in their perusal. The ' Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas ! the author of these exquisite productions has gone whither the cross casts no ' shadow,' but the noon-tide sun shines constantly, and ' sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the ' Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble ; so pure, so white, so polished ; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Buider, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

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Dr16,tf

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LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, " and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession ; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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